

Are farmers really in a jam?

Amid all the wailing over falling farm prices, Secretary Benson and the drought, one wonders how badly off our farmers really are. Clearly, some of them have been hurt by drought, especially in the Southwest, and many cattle raisers are obviously taking a beating. But how about the farm picture as a whole? For the past two years, it is true, farm prices have been steadily slipping. They have now slipped to the point where last month they hit the lowest average level since May, 1941. That level was, however, a country mile from disaster. At mid-October, according to the U. S. Department of Agriculture, farm prices averaged 91 per cent of parity. Though that is a far cry from October, 1946, when average farm prices stood at 122 per cent of parity, it is also a far cry from bankruptcy. The same picture emerges from another set of figures. Last month, prices received by farmers were 250 per cent of the average which prevailed during the favorable 1910-14 period. In February, 1951, they were at the record level of 313 per cent. So there has been a tumble all right, but a tumble from agriculture's historic peak of prosperity. And today's farmers are well-padded, or should be well-padded, against the shock of the spill. Immediately behind them is more than a decade of high prosperity that has left them, as a group, better off than U. S. farmers ever have been before. Unless conditions continue to deteriorate, most of them should not find it too difficult to survive the present adjustment in prices. Is it possible that some of our farmers, to ensure continued high price supports, are crying before they have been badly hurt?

Labor experts and Taft-Hartley

In the course of a salty blast at "government-by-commission run-around," the current number of John L. Lewis' *Mine Workers Journal* derides the suggestion of "pseudo labor experts" that President Eisenhower appoint a commission to study changes in Taft-Hartley. Whether or not Mr. Lewis would include the editors of his Review among his "pseudo labor experts" we do not know, and really don't much care. The fact is that some weeks ago, following the Durkin debacle, we did recommend an extension of the commission technique to revision of Taft-Hartley. We did so 1) because we have long been persuaded that the law needs overhauling, and 2) because it is more painfully evident than ever that labor and management are utterly incapable of agreeing on the kind of overhaul that is needed, or even on whether there should be an overhaul. Under the circumstances, what is more reasonable than to assemble a group of knowledgeable men, with no ties either to labor or management, and ask them to assist Congress in writing a fair and workable law? There are such men in the country, and their expertise is decidedly not pseudo. If Mr. Lewis is not prepared to admit this, many of his colleagues are. After watching the experts operate these past two decades—as mediators, arbitrators, educators and

CURRENT COMMENT

writers—the more progressive labor leaders have come to appreciate that there are eggheads and eggheads, and that not all of them merit labor's traditional antipathy toward intellectuals. The commission approach to Taft-Hartley might fail—as labor and management have already failed—to bring about an acceptable law.

Another job for the AFL

Whoever murdered Thomas Lewis, tough head of Local 32E of the Building Service Employees (AFL), unwittingly lifted a curtain beyond which lay hidden about as dirty a labor-business-political mess as this Review has ever chronicled. Though several district attorneys, assorted grand juries and, more recently, a special N. Y. State investigation commission have been probing the corruption ever since Lewis was shot down last August in the Bronx, the full story is not yet known. It may never be known. What has come to light, however, is more than enough to justify the new AFL policy of holding its international affiliates to a certain minimum standard of morality. There is, for instance, the nauseous case of William C. DeKoning Sr., formerly president of Local 138 of the Operating Engineers (AFL). At the moment, DeKoning, who parlayed union leadership to vast power and fortune, is under indictment on conspiracy, extortion and kickback charges. He is also accused of exacting payments of \$8 a foundation for every house built between 1946-49 by members of the Long Island Home Builders Institute. The total take from this operation is estimated to have been about \$360,000. Although the money was earmarked for the union's "defense and welfare fund," no one seems to know where it is. Since the parent union, which also gave the talented extortioner Joe Fay to the labor movement, shows no inclination to clean house, the AFL executive council ought to dust off its famous ultimatum to the longshoremen and dispatch a copy forthwith to President William Maloney of the Operating Engineers.

Prolonged illness among workers

A second progress report on a very valuable study of the Research Council for Economic Security comes up with a variety of information on prolonged illness among industrial workers. This will help medical, in-

dustrial and insurance leaders to grapple with a nation-wide problem of sickness among workers. Lengthy absences from work due to illness cause serious production losses to industry, and income losses to the worker, that border on catastrophe. The Research Council study is confined to nonoccupational disabilities which cause absences from work of more than four weeks. Among the 22,778 employees studied, there were 749 such cases of prolonged illness. That amounts to about 33 per 1,000 a year. The rate for women was higher than that for men, the ratio being 43 women as contrasted with 28 men. Almost twice as many women as men among production workers had prolonged illnesses, but among salaried workers the number was about equal for both sexes. Over-all figures for production workers show them with more than twice as many absences as salaried workers. Information of this kind is essential to any intelligent planning of industrial health programs, because it removes a lot of the guesswork which has made prepayment schemes games of chance. Job-connected illness is now pretty well looked after by Workmen's Compensation and various private company plans. But for every worker forced to lay off work by a job-connected disability, almost twenty stay home because of accidents or illnesses contracted away from the plant. Industry, government, the medical profession and the insurance companies, to say nothing of labor unions, are all interested parties. They will welcome the Research Council's scientific study of the facts of prolonged illness among workers.

Democrats come alive

While the easy victory of Democrat Robert F. Wagner Jr. in New York's mayoralty election Nov. 3 did not prove too much about his party's chances for a national comeback, the same cannot be said about New Jersey's results. The success of Harrison A. Williams (D.) against George F. Hetfield (R.) in the race for a vacated congressional seat had more serious effects than putting a dent in radio prognosticator Drew Pearson's reputation as a prophet. It left the GOP with only 218 seats in the House, a majority of one. The Republicans cannot lose this slim lead Nov. 10, when California fills a vacancy by election, but

they could easily lose it by death, illness or resignation. The loss of the district spelled trouble for the party next year. So did the clean-cut victory of Robert B. Meyner, young Democratic lawyer, over Paul L. Troast (R.) for Governor. Gov. Alfred Driscoll's Republican administration has had rough sledding ever since the slaying of gambler Willie Moretti in October, 1951 gave rise to probes of tie-ups between public officials and gamblers. These set-backs might have a good effect: the President and Congress will be spurred to establish an impressive record for Republicans to run on next fall. The resounding victory for bingo in New Jersey (928,070 to 368,917) should take that issue out of politics. Support for the legalization of bingo was surprisingly widespread.

Women in politics and business

Did the women's vote carry General Eisenhower to the White House? Some political observers, believing that it did, regard women's prestige in party politics as having increased since the 1952 elections. On Nov. 5, the Women's Bureau of the Department of Labor, in a report entitled *The Status of Women in the United States—1953*, modestly quotes this opinion and adds that, whether or not they decided the '52 election, women have definitely won "recognition of their political power as voters." They are becoming more important as wage-earners, too. The bureau's report shows that more than half of the country's 19 million working women are married and that 27 per cent of the nation's married women hold down jobs outside the home. Since 1940 the number of women workers has jumped by 7 million. Yet women's income still lags far behind that of men. The median annual income of women rose from \$901 in 1945 to \$1,045 in 1951, while that of men rose from \$1,800 to \$3,000 during the same period. Only one-half of one per cent of women wage earners received \$5,000 or more in 1951, as compared with 12 per cent of men. One out of every six union members is a woman. Over 35,000 women are in the armed forces and 11,000 more are in the Nurse Corps and the Medical Specialist Corps. As for politics, all the evidence points to an increase rather than a decline in women's influence. Politicians are beginning to learn that the hand that rocks the cradle can pull a powerful voting-machine lever. Even now from some of the smoke-filled rooms in New York, New Jersey and Virginia drifts Verdi's melodious complaint, "*La Donna é Mobile*."

Puzzlement in the Pentagon

The puzzlement in the Pentagon over the attitude it should take toward our officers and men who either signed false confessions of participating in germ warfare or succumbed to Red indoctrination while in Korean prison camps is understandable. The Uniform Code of Military Justice prescribes court martial for any prisoner who obtains "favorable treatment" from his captors "to the detriment of others." But the code hardly foresaw the type of captor our men would deal

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with in Korea. In a detailed, documented report, made public on Oct. 27, the U. S. Army disclosed that nearly 30,000 prisoners, including 6,000 Americans, died at the hands of the Reds because of ill treatment or execution. The story of those who survived enemy atrocities only because they yielded to the Communists, said Dr. Charles W. Mayo, distinguished surgeon and UN delegate, in his Oct. 26 report to the UN, is one of "physical and moral degradation":

It concerns men . . . beaten down by the conditioning which the science of Pavlov reserves for dogs and rats—all in a vicious attempt to make them accomplices to a frightful lie.

Should military law be severely applied in judging these men? Or should it treat them leniently? Maj. Gen. William F. Dean, himself a PW who was on the brink of suicide lest he break under Red brutality, has recommended tolerance. Others feel that some penalty, however mitigated, must be meted out; otherwise PW's in the future may be tempted to take the easy way out under similar pressure, thus jeopardizing the cause we may be fighting for. Some compromise will have to be worked out, tempered by consideration of the individual, the torture he suffered and its effect on army morale. The severe punishment should be visited on their tormentors.

Many American Catholics do not realize that this group constitutes one-tenth of U. S. Catholics.

Canadian tribute to religion in U. S.

The words of the Holy Father in praise of American Catholicism on the occasion of the dedication of the North American College in Rome have found an echo in the French-Canadian press which it would be ungracious to let pass without notice. *Soleil* of Quebec thinks that the Pope's encomiums should help to place American life in proper perspective. In his remarks, the Holy Father paid tribute to the United States as a land grown from a mission country to become a "seminary of apostles for foreign lands." The growth of the North American College was hailed by the Pontiff as a "proud and glorious tribute to the unselfish, clear vision of Catholic family life" that prevails in this country. We cite from the *Devoir* of Montreal which reprinted the editorial of *Soleil* in its Oct. 24 number:

A country so strong as the United States is not built in less than a century without its millions of inhabitants practising more than ordinary virtues. The thirty million Catholic and the fifty-four million Protestant Americans constitute an imposing group of men and women who have the right to our respect, for they form the solid nucleus upon which the authorities of the land can count in all circumstances. This should be kept in mind when one pronounces general judgments upon the United States.

In their kindly tribute our two Canadian confrères modestly omitted to mention the vital contribution of several million Americans of French-Canadian descent.

Cardinal Wyszynski protests gain momentum

The case of Stefan Cardinal Wyszynski, "interned" by the police of the Warsaw regime on Sept. 25, is far from closed, much as the Communists would like the free world to forget it. Among other results, this brutal action has tended to cool optimism that East-West talks in the near future could perhaps produce positive gains. The letter sent by President Eisenhower to Rep. Clement Zablocki shows that our Government is looking at the Wyszynski case in the light of current proposals for such conversations. In his answer of Oct. 30 to a request for a public condemnation submitted by the Wisconsin Congressman, Mr. Eisenhower said it is now clear the Communists will use violence wherever they can in an effort to win domination over the mind, body and soul of man. He said that this "calculated repression of all religious organization" threw a cloud on the willingness of such regimes to keep their agreements. "Without evidence of such willingness," he wrote, "it is difficult to believe that the Communist governments intend to honor agreements which might be reached to reduce world tension." Meanwhile at the Vatican the Holy Father continues to receive numerous protests, many of which are published in the *Osservatore Romano*. The firmness of the Eisenhower letter indicates that the White House has been impressed by the volume and tone of the protests that have poured in there from Americans of all faiths. At the United Nations, although no statement has been made, it is understood that public opinion has expressed itself in similar fashion. Will the reaction of the civilized world convince the Communists that the continued confinement of the Primate of Poland isn't very smart? We hope so.

Government bite in '52: \$101 billion

When you read a headline like "GOVERNMENT COST \$101 BILLION IN YEAR" you shake your head and wonder how long we can carry the load. Even though our national income is now almost four times that sum, it's still an awfully big bite. The totals spent by all forms of government in fiscal 1952, which ended a year ago last June 30, were published Nov. 1 by the Bureau of the Census. Oddly enough, State and local expenditures were triple what they were ten years earlier. This fact alone should dispel the illusion that Washington is all to blame for the climbing costs of government. Without the help the Federal Government gives State and localities, in fact, their outlays would have soared even higher. Education alone cost them \$8.3 billion. Federal spending of \$70.6 billion for 1952 was twice the 1942 figure, even though we were at war for seven months of fiscal '42. Today's weapons, of course, are fantastically high-priced, so much so that the defense program nicked us for \$50 billion, or just about half the cost of all forms of government. One-fourth of the \$101 billion went for capital outlays for construction, equipment and purchase of land and structures. In the Federal budget these show up as deficits, and

we get good and mad about them; closer to home, they take the form of bond issues, and we figure them for good investments. State and local governments spent \$30.9 billion while collecting only \$19.5 billion. (Both sums vastly exceed those we cited earlier this year for 1950.) Uncle Sam spent \$10.9 billion more than he took in, not counting social-security taxes. The basic questions are: first, are government services worth what they cost? And are they all necessary, or at least very desirable? Criticism of high taxes should be made only in view of informed answers to these questions.

Prospects for UN Charter revision

The debate in the UN Sixth (Legal) Committee from Oct. 19 to Nov. 4 was supposed to deal only with the procedural question of preparing for a probable Charter review conference in 1955. Actually, it revealed the attitude of many member states on the substantial question of the desirability of changing the Charter. It also revealed the continuing confusion among the members of the U. S. delegation about American policy. In the Oct. 20 session of the committee, U. S. delegate James F. Byrnes confided that the United States "did not yet know whether a revision of the Charter would be desirable or possible." This in the face of Secretary Dulles' statement to the American Bar Association Aug. 26 that the Charter "must be altered in some important respects." Mr. Katz-Suchy of Poland was quick to catch this inconsistency, and then attacked the United States for trying to "undermine the Charter." Throughout the debate the Communist bloc clearly indicated that it would oppose even the calling of a Charter review conference because, as they argued in unison, it would "discredit" the organization and "increase international tensions."

. . . chilled by Carnegie Endowment

By an embarrassing coincidence, the same conclusion was reached at the 12-day International Conference of Institutes of World Affairs sponsored by the Carnegie Endowment for International Peace. In his address on the second day of the sessions, Oct. 21, Mr. Joseph E. Johnson, president of the Endowment, had warned that "governments and private organizations can harm not only the United Nations but international cooperation in general if they concentrate too much upon Charter revision." At the close of the conference the sixty scholars brought by the Endowment from 19 countries dutifully decided that they

tended to feel that procedural evolution and the negotiational process are more promising at present than is Charter revision as a means of strengthening and improving the United Nations—a goal we unanimously seek.

Those who believe with Mr. Dulles that the Charter must be altered should adjust their action programs to the fact that they face powerful two-pronged opposition.

PERON CHANGES COURSE

Apparently Peron has changed his mind. In the last few months the Eisenhower Administration has drawn fulsome praise from the Argentine President. On Oct. 17 he stated categorically that disagreements between the two countries have been totally and absolutely solved. This was in startling contrast to his opinion last July that the Department of State had repeatedly outraged Argentine feelings. He has also tempered his views on the U. S. press of last July when the papers were classed as "agents of deceit." U. S. wire services are again operating in Argentina and a congressional investigation of them ordered last May has been shelved. On Oct. 28 Peron announced intentions of lifting the ban on U. S. magazines.

Possibly the first to give evidence of the new alignment were the Argentine Communists. After months of strong support for Peron's program, especially that part which was anti-U. S., they broke with the Peronista Government on May 15. More significant, perhaps, is Peron's own reversal of an important phase of his economic policy. For months there has been a steady din of propaganda against domination of Argentine economic life by foreigners either through investments or loans. Yet on July 14 (timed just ahead of the arrival of Dr. Milton Eisenhower in Buenos Aires) Peron announced that he would henceforth welcome foreign investments in Argentina. A bill was to be drawn up for that purpose and became law on Aug. 21. Despite its deficiencies, this was undoubtedly a bid for U. S. capital support and indicates a partial abandonment of the strict economic nationalism to which Peron was devoted. It is interesting to note that the chief opposition party, the Radicals, vigorously opposed the bill as a sell-out to foreign interests.

The grounds for Peron's new maneuver cannot be found in reasons of acute economic necessity. The Argentine economy seems comparatively healthy. Good harvests in 1952-3, satisfactory sales abroad, a favorable trade balance and, most important, a decline in the cost of living from February through May helped to dry up serious sources of dissatisfaction. Certainly Peron was not acting from fright.

Perhaps the answer to the about-face can be found nearer home. John M. Cabot, Assistant Secretary of State for Latin-American Affairs, has shown himself to be exceptionally responsive to Peron's new attitude. The Administration's desire to cooperate with Peron was clearly manifested last July in allowing Ambassador Nufer to remain at his post even after his successor had been announced by the President. More recently, Mr. Cabot has made it clear that the United States will abide strictly by its policy of nonintervention in the affairs of all Latin-American countries, even though a government should follow a "different" economic and political philosophy from ours.

This seems to mean that there will be no further attempts to influence the course of Argentine political life like those in the Braden era. Both parties are minimizing old differences.

PAUL S. LIETZ

WASHINGTON FRONT

By about this time the various departments, offices, bureaus, etc., of the Government (except Defense, the biggest) have completed their estimates of how much money they think they will need for fiscal 1954-55. Their heads are currently appearing for hearings before the Bureau of the Budget, and will perhaps be called back again.

People with short memories are apt to think we always had an annual budget. Readers of British history recall how the budget message of the Chancellor of the Exchequer was, and is, the most important political event of the year. Governments stood or fell by it.

But that was not true in this country. In fact, it was only in 1920 that a Republican Congress passed a Budget and Accounting Act, which was vetoed by President Wilson. The following year Congress passed it again and President Harding promptly signed it. It has remained substantially the same, setting up a Bureau of the Budget and a General Accounting Office, to supervise income and outgo.

One important change, however, supervened. At first the Budget Bureau was a part of Treasury. But after 1940 Congress put it into the Office of the President, where it now is. This fact, and his ability and driving energy, have made the present Budget Director, Joseph M. Dodge, perhaps the most powerful figure in the Administration. He passes on every legislative program, cuts, amends or adds to it as he sees fit. He is also a very busy man.

However, the executive-legislative budget is not altogether realistic, as Secretary of the Treasury Humphrey could tell anybody. The President proposes, Congress disposes, and at the end of the session the "budget" is either "balanced" or it is not. This merely means that Congress appropriates so many billions and *hopes* so many billions will come in. This hope is a mere guess, depending on the state of business next year. This is a highly speculative guess.

The realistic budget would be what is actually spent as against what actually comes in any given year. For instance, as of June 30, the Treasury was obligated to pay out, now or later, \$81 billion appropriated by previous Congresses before the present one. On October 30, the cash balance in the Treasury was some \$4.7 billion. No wonder Mr. Humphrey wants to raise the Government's debt limit from \$275 to \$290 billion.

One fallacy plagues the Administration. It is that reducing personnel makes big economies. By Jan. 1, some 180,000 will have been dropped. A N. Y. *Times* financial writer added it up and concluded that the savings would be six-tenths of one per cent of the total \$72 billion spent. It cannot be too often said that it is *things* that cost, not people, especially the low-paid ones.

WILFRID PARSONS

UNDERSCORINGS

Pope Pius XII has authorized the erection at St. Louis University of a Pope Pius XII Memorial Library which will make available to U. S. scholars for the first time microfilms of more than 600,000 manuscripts in the Vatican Library. The project was announced jointly on Nov. 6 by Most Rev. Joseph E. Ritter, Archbishop of St. Louis, and Very Rev. John B. Janssens, Superior General of the Society of Jesus. Making of the microfilms was begun in 1952, the cost being underwritten by the Knights of Columbus. A group of leading Americans of all faiths, under the chairmanship of George W. Straik, Houston, Tex., oilman, will be organized to secure the \$4 to \$5 million which it is estimated the library will cost. Construction should begin in late 1954.

► The Archdiocese of Washington, D. C., has purchased the old mansion known as "Huckleberry," situated on the Potomac about forty miles below the city, as a retreat center for men of the archdiocese. The house is one of the places in which John Wilkes Booth hid during his flight after the assassination of President Lincoln.

► Discounting Catholic complaints about the coverage of religious events by the daily press, Rev. Joseph C. Walen, editor of the *Western Michigan Catholic*, said on Nov. 2 to 3,000 college and high-school student journalists meeting at Marquette University:

If the daily newspapers . . . do not provide adequate coverage for Catholic events, the fault nearly always can be found in lack of cooperation by Catholics . . . the secular press could help in spreading Christianity, if you and I aid the press in getting the news.

► An institute to train Catholic laymen in the apostolate to non-Catholics has been set up in the Salvati Palace in Rome, according to a Nov. 5 dispatch by Religious News Service. The institute is sponsored by Unitas, a movement which aims to create an atmosphere of mutual sympathy and understanding between Catholics and non-Catholics. Unitas is headed by Rev. Charles Boyer, S.J., dean of the theological faculty of the Gregorian University in Rome.

► "Crisis of Power and Crisis of the Civic Spirit" has been chosen as the theme of next year's French Semaine Sociale, which will meet at Rennes, July 20-25.

► The Chilean Parliament has passed legislation approving the erection of a national monument to Rev. Albert Hurtado, S.J., who died last year at the age of 51 after years of active Christian social apostolate. Fr. Hurtado's chief work was the Hogar de Cristo ("House of Christ") in Santiago, an institution devoted to the dual purpose of helping the poor and training needy youths to become useful, self-supporting citizens.

C. K.

Church-State in Spain again

According to a November 1 dispatch from Madrid by Camille M. Cianfarra to the *New York Times*, this Review has again been singled out for criticism in *Ecclesia*, the official organ of the Spanish hierarchy. The Primate of Spain, Enrique Cardinal Pla y Deniel, cites *AMERICA* as an example of "some misguided U. S. Catholics" who have expressed opinions about religious liberty as applied to Spain which are regarded in that country as untenable.

The occasion for this renewed criticism was the recent U. S.-Spanish military and economic accord. His Eminence assured Spanish Catholics that Spain's Catholicism was not an obstacle "to friendly and advantageous collaboration with powerful nations that are not Catholic." The connection between this agreement and Spanish restrictions on public manifestations of Protestantism lies in the fact that in his 1952 Lenten pastoral Cardinal Segura had warned Spain against capitulating to U. S. pressure to liberalize its system of religious liberty as a condition for obtaining economic assistance. This Review commented on certain statements of Cardinal Segura in a full-page editorial (3/22/52) and in a subsequent column (4/5/52). When *Ecclesia* took exception to these comments a month later, we defended our position editorially (5/24/52).

His Eminence, the Primate of Spain, is now reported to have adduced two more recent pieces of evidence against this Review's suggestion that Spain might liberalize its attitude towards Protestants. One is the lecture given on Church-State relations by His Eminence, Alfredo Cardinal Ottaviani, Pro-Secretary of the Congregation of the Holy Office in Rome on March 2.

We have already (8/8/53) indicated our belief that (as an outstanding American Catholic theologian, Rev. John Courtney Murray, S.J., observed in the *New York Times* for July 23) Cardinal Ottaviani was speaking "only in his personal capacity." His lecture "was neither an official nor a semi-official utterance." The fact that the *Osservatore Romano* did not publish the full text of the lecture. In reporting it at length, indeed, *Osservatore* omitted mention of the Cardinal's criticism of American Catholic views. Our appraisal is further substantiated by the known fact that eminent theological scholars in Rome do not accept the thesis on Church-State relations which Cardinal Ottaviani championed in his lecture last March.

The other basis for this renewed criticism of us is the recent Spanish concordat with the Holy See (AM. 9/12). The Vatican, it is said, therein rejected the "accusation" that the Spanish Church shows excessive intolerance towards Protestants. This is not precisely the issue we raised. Our view has never been that the Church could not tolerate the Spanish system, since it obviously has tolerated it; but only that, especially in view of world public opinion, a more liberal one might be better. The concordat would disprove this only if it were certain that such a proposal was made

EDITORIALS

to the Holy See by the Spanish State and the Spanish hierarchy and rejected as incompatible with Catholic doctrine. So far no such certainty exists. The supposition seems quite unlikely.

His Eminence, the Primate, we are informed, contends in *Ecclesia* that the Holy See insisted on the inclusion in the concordat of the "Catholic unity" clauses. That this would necessarily be inconsistent with greater freedom of religion does not seem clear to us. The Irish Constitution, for example, recognizes the "special" position of the Catholic Church while at the same time guaranteeing full religious liberty to all. Portugal's present Constitution, in effect since 1935, even reads: "... the State shall maintain the regime of separation in relation to the Catholic Church ..." (Part I, Section X, 46). It also guarantees the same religious liberty for all. Portugal's 1941 concordat did not contain the "Catholic unity" clauses.

All this Review has ever said was that within the framework of Catholic doctrine Spain could extend a greater measure of religious liberty and that, in our opinion, solid reasons existed for doing so. We have never questioned the authority of the Spanish hierarchy to reach its own decision. Our main purpose has been to call attention to the effects of the Spanish system outside of Spain.

Mounting criticism is being heaped upon the Catholic Church in this country as an opponent of liberty. Catholics are charged with vindicating freedom when it suits their purposes, and denying it to others when in a position to do so. In view of these charges, we feel our suggestion, as a suggestion, was in order. We have no reason now to withdraw anything we have previously published on this admittedly delicate and complex subject.

UN report on South Africa

A talented white student from the Union of South Africa recently complained that everywhere she went in the United States, people invariably started talking about the racial injustices in her native country. "Yet," she exclaimed with feeling, "why don't people understand that I love Africa!"

Love of Africa, as well as deep concern for the world's peace, is reflected in the lengthy two-volume report of the United Nations Commission on the Racial Situation in South Africa, issued on October 13. This three-man commission, composed of Dr. Hernán Santa Cruz, of Chile, Mr. Dantès Bellegarde of Haiti, and Prof. Henri Laugier of France, was entrusted

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with this task as a result of a petition from thirteen member states in the Eighth General Assembly. Refused permission by the South African Government to conduct their inquiry on the spot, they held forty-three formal hearings elsewhere and utilized every available source of written information.

Since the South African Government insisted that its racial policies were a purely domestic affair, the commission went to great lengths to justify its legal terms of reference under the Charter of the United Nations. The report lays special stress upon the intimate relationship between the Charter and the Universal Declaration of Human Rights, insisting that neither can be fully understood without the other.

The evident anxiety of the commissioners to give credit to any beneficial or protective elements in the existing race legislation lends all the more weight to their detailed testimony as to its manifest injustices. Since the Nationalist party has come to power, it has systematically applied the *apartheid* doctrine of total white supremacy. "It's pronounced *apart-hate*," said an old and experienced Catholic missionary; "and that's what it is: *apart-hate*." This doctrine has spawned an elaborate tangle of legal and police restrictions touching nearly every phase of the domestic, familial, social, political and economic life of the non-white population, who make up 79 per cent of the country. They affect its most fundamental rights and freedoms.

The commission reached three extremely disturbing conclusions. They consider it highly unlikely that the policy of *apartheid* will ever be willingly accepted by the masses subjected to such discrimination. They believe that efforts at persuasion will never convince the non-Europeans that they are being justly treated. And as this policy develops, the situation becomes steadily more explosive, for South Africa and for the world.

Without trying to anticipate the action of the General Assembly, the commissioners suggest that the opposing groups should at least consult together, and something should be done to create a peaceful climate of public opinion.

We in the United States are obviously in no position to preach virtue to the ruling classes of South Africa. But we can honestly talk to them as associates in the United Nations, bound by the same multilateral treaties and declarations of principles that they themselves helped to initiate at San Francisco. We can express our own extreme concern at a policy which means, in point of fact, abandoning all hope of Asian and native African collaboration in defending the eastern flank of the Africa continent. Finally, we can say that the moral conscience of the American people has succeeded in making very real, indeed astonishing, progress against racial injustices in this country. Such language on our part may bring heart to the beleaguered and genuinely Christian-minded among the white population in South Africa, who detest and deplore the vagaries of Dr. Malan.

India learns about Reds

Since the start of the more than two years of negotiations, when the belligerents in Korea began the search for a settlement over a conference table, the attitude of India toward the problem of communism in Asia has been mystifying. Though hard-headedly realistic in combating communism at home, the largest democratic country in the world has often come close to espousing appeasement of the Reds in the UN. The mildest criticism offered was that India, in her sincere desire to maintain a rigid neutrality, had somehow blinded herself to the clear facts of the cold war.

The threatened disruption of the Neutral Nations Repatriation Commission (NNRC), of which the Indian representative, Lieut. Gen. K. S. Thimaya, is chairman, was, therefore, profoundly significant. For the first time India had come face to face with international communism at work. With the PW issue as the test, the belligerents in Korea have been tried; the Reds, not the "intransigent" United States, have been found wanting.

As a result, there are signs that Indian public opinion is at last beginning to thrust the onus of obstructionism in Korea on Communist China and the Polish and Czechoslovak representatives on the NNRC. The refusal of the Communist members of the commission to interview any more anti-Red Chinese PW's, with whom they had had little success, and their demands that India use force to bring reluctant North Koreans into the "explaining tents" did not square with the Communist propaganda theme on the PW issue. The Indian Foreign Office had swallowed hook, line and sinker the Communist protestations that there were no sincerely anti-Red prisoners in the custody of the NNRC, only men cowed, with United States connivance, by a few hundred "Syngman Rhee and Kuomintang agents."

If the realization that she has been duped on the PW issue results in the awakening of India, our agreement to hand over the reluctant PW's to Indian custody may, despite misgivings at the time, turn out to have been a master-stroke of diplomacy. What India needed was to be exposed to Communist chicanery in Korea. Had we deliberately planned it so, we could not have done a better job.

In an interview in the October 30 issue of *U. S. News & World Report*, Sen. William F. Knowland (R., Cal.), recently returned from a tour of the Far East, remarked that "there are very few people in Asia who have had firsthand contact with the Communists who believe that [neutrality] is anything but a naive outlook when dealing with Peiping or the Kremlin."

Prime Minister Nehru's "firsthand contact with the Communists" in Korea should disabuse him of his conviction that, if the rest of Asia fall a victim to communism, the ruthless enemy his representatives have been trying to collaborate with would allow

India to remain an isolated, neutral island of freedom in the midst of slave states.

India's experience in Korea should also demonstrate that when a neutralist India speaks it does not follow that Asia speaks. This never held true of such leaders as Syngman Rhee and Chiang Kai-shek. Neither will Asiatics who have lived under Communist dictatorship, as have the 22,000 PW's in the custody of the NNRC, buy Pandit Nehru's neutralism. In his interview Senator Knowland felt qualified to speak in the same vein of Thailand, Vietnam, Laos, Cambodia, Pakistan and the Philippines. If Mr. Nehru and his colleagues learn more about the true character of communism through India's experience in Korea, the experiment will pay rich dividends.

Criticism of India's neutralism must be tempered with admiration for the way she has handled her responsibilities on the NNRC. As custodian of the PW's, she has been above reproach.

Toward fairer tax laws

That Congress will do something about what Rep. Daniel A. Reed has called "the shocking unfairness and confusion of our antiquated revenue system" seems as certain as anything can be in these unpredictable times. Though the mind of man will never succeed in devising a completely fair tax system, legislators are obviously bound to keep inequities at a minimum. Apart from any moral consideration, an unfair tax system is self-defeating. It leads inevitably to widespread tax evasion and disrespect for government. Taxpayers will therefore welcome the news that Treasury officials and congressional experts have been quietly working on a plan to remove wrinkles from our tax laws and hope to have it ready for Congress in January.

Nevertheless, as Administration officials have been warning of late, at the present time only limited tax relief is possible. With the expiration on January 1 of the excess profits tax and the 11-per-cent increase in the personal income tax voted after fighting started in Korea, the Government will lose annually \$5 billion in revenue. Since a deficit is already certain for the fiscal year beginning next July, that is income which Uncle Sam can ill afford to lose. Unfortunately, all the reforms which Mr. Reed has in mind involve revenue losses. This fact may lead the President to decide, as he did last summer in the case of the movie admission tax, that relief, however desirable, must be temporarily subordinated to sound fiscal policy.

That raises a related question in which the upstate New York Republican seems not much interested. If our tax laws are unfair because they impose overly heavy burdens on some of our citizens, they are also inequitable in giving other citizens excessively gentle treatment. Mr. Reed is concerned, for example, over the so-called double tax on corporation profits. These profits are subjected to corporation taxes and then, to the extent that they are paid out as dividends, to

the personal income tax. He regards this as an inequity and insists that it be corrected. He is not similarly exercised over the proposal for taxing dividends, like wages, at their source—a reform that would allegedly stop an appreciable amount of tax evasion. If all loopholes in our laws were plugged, it would be possible, perhaps without any net loss of revenue, to remove most of the inequities referred to.

Since it is most improbable that these loopholes will be closed, the amount of tax relief which Congress can achieve by voting reforms is strictly limited by the Government's revenue needs. Partly because of their intrinsic merit, partly because of their political appeal, three proposals have a good chance of success.

The first concerns exemptions for medical expenses. Under the present law, taxpayers can take deductions only for such medical expenses as exceed 5 per cent of gross income. A man making \$4,000 a year gets no credit for doctor and hospital bills until they run over \$200. Congress may lower the figure to 3 per cent—a reform that would cost the Treasury about \$150 million on an annual basis.

The second proposal would grant relief to working wives by giving them credit for wages paid to babysitters. Since 27 per cent of all married women in the country now hold jobs—nearly 10 million—this reform is in the nature of a political "must."

The third proposal aims to help parents whose children are part-time workers. Under the present law parents cannot claim an exemption for a dependent who earns more than \$600 a year. This ceiling might well be raised to \$700 or \$800.

The difficulty with legislation of this type is, of course, the problem of limiting it. Why correct one inequity and not another? The reformers should realize that by trying to push too far they may wind up where they started.

USSR woos Iceland

Those who read Richard Pattee's article on Iceland in *Columbia* for September (reprinted in the current *Catholic Mind*) may have been surprised at the high intellectual level of its 150,000 inhabitants. Iceland has no illiteracy. Bookshops abound. Perhaps because of their isolation and only briefly interrupted winter darkness, Icelanders are deeply interested in the literary and other arts.

The USSR is making a strong bid for Iceland's goodwill. According to George Axelsson in the *N. Y. Times* for October 31, the Reds have a daily in the capital, send cultural teams there and have entered into friendly trade relations with the island.

Owing to Iceland's strategic importance, we cannot afford to sit idly by. It would be wise for the U. S. Information Agency to provide our ally with suitable books and periodicals. We could send lecturers and artists, too. It will not do to delay until Iceland, perchance, is alienated from us by our taking only a military interest in her.

A half-billion for humanity

Aubrey B. Haines

THE FORD FOUNDATION was set up in 1936 by Henry Ford and his son Edsel as a nonprofit organization "to receive and administer funds for scientific, educational and charitable purposes, all for the public welfare." Edsel died in 1943 and Henry in 1947. Each bequeathed a substantial part of his estate to the foundation, raising it to its present status, where its assets stand at \$518 million.

In its early years the foundation made contributions and grants approximating \$40 million—many of them to institutions in the Detroit area and of personal interest to the Ford family. But in the fall of 1948 the foundation's trustees took up the question of how its resources could best be used to achieve the general objective of advancing human welfare. A study committee was appointed, consisting of authorities in such widely divergent fields as education, medicine and public health, the natural sciences, political science and government, the humanities, the social sciences, business and industry. Their function was to reduce the foundation's broad purpose to a series of more specific objectives.

MAKING A PROGRAM

As a result of the committee's work the trustees announced that the foundation would support activities a) promising significant contributions to world peace, b) securing allegiance to the principles of freedom and democracy in solving society's problems, c) advancing the economic well-being of people everywhere, d) strengthening and improving educational facilities and methods to enable individuals to realize their intellectual, civic and spiritual possibilities, e) promoting equality of educational opportunity and f) increasing knowledge of factors influencing or determining human conduct.

Henry Ford II was chairman of the trustees. He and they agreed that maximum effectiveness of foundation funds could be achieved by selecting opportunities for study and action commanding little support from other sources. Out of this conclusion emerged one of the chief principles of operation, viz., that the foundation itself should take the initiative in deciding what it ought to do rather than allow its program to be developed as the accidental result of the applications it constantly receives from many individuals and organizations.

The trustees therefore invited Paul G. Hoffman to accept the task of planning and directing the foundation program, and at the beginning of 1951 he became president and director, a position he held

The Ford Foundation, with funds of half a billion to use for the benefit of humanity, bestrides the world like a benevolent colossus, from the European edge of the Iron Curtain in West Germany to the Asiatic edge in India. Mr. Haines, free-lance writer of Pomona, Calif., gives us a brief survey of its structure, philosophy and operations.

until March, 1953. Four associate directors were also elected: H. Rowan Gaither, an attorney who directed the work of the Study Committee; Chester G. Davis, former president of the Federal Reserve Bank of St. Louis; Milton Katz, former Special U. S. Representative in Europe for the Economic Cooperation Administration; and Dr. Robert Maynard Hutchins, former chancellor of the University of Chicago.

EDUCATIONAL PROJECTS

During the first year of its new period the foundation made thirty-seven grants in all, totaling some \$22 million. Among the educational programs developed were those concerned with improving the competence of teachers, rationalizing the haphazard structure of the American educational system, studying education in the armed forces and clarifying basic educational philosophy. Radio and television, the officers believe, have great educational possibilities. As evidence of their faith they have financed certain experimental educational programs in both media. One of its better known operations was the origination and promotion of "Omnibus" TV program (Sundays, 5-6:30 p.m. EST).

Another agency of the foundation is the East European Fund, established with a grant of \$785,000 for the dual purpose of adding to Western understanding of Russia and to assisting exiles from behind the Iron Curtain, already admitted to this country, to become established in their new home. This fund also organized the Chekhov Publishing Company, which plans to print in Russian certain books not now available in that language. The aim of this venture is to enable the Russian people to regain contact with the world's common spiritual and cultural heritage.

Last fall a quarterly magazine was launched, *Perspectives*, U. S. A., to be sold abroad for twenty-five cents a copy and for a dollar here at home. It will present significant American writing and art, with attention as well to music, the theatre, architecture, philosophy and creative scholarship. Each issue is to be the product of a different editor.

In cooperation with the Rockefeller Foundation, the Ford Foundation is supporting the International Press Institute. This organization, sponsored by the Society of Newspaper Editors, is trying to promote the free exchange of accurate news among nations and to further and safeguard the freedom of the press.

Nearly one-third of the money granted in 1951 went to support projects overseas which promise to contribute to peace and the mitigation of tensions among

people. Most notable of all perhaps was the grant of \$1 million to the Free University of Berlin to strengthen it as a center of intellectual independence and democratic education. Here classes are held in stables and old houses. Not until recently did library facilities exist. It is encouraging indeed to learn that 40 per cent of the 5,500 students enrolled in this new university live in the Russian sector and attend classes at considerable risk. The foundation's trustees are convinced that the university, in addition to serving its students well, is bound to have an important political influence throughout Germany and the rest of the Continent, too.

HEALTH AND WELFARE

In 1951 \$6.5 million was given for work in India, Pakistan and the Middle East. The purpose of this was to aid the people of those areas to attain a higher living standard. Not only are better economics involved here, but also better means of education and better organization of social life. Hence, as the first annual report put it, "projects that will stimulate multiplied effects" were chosen.

In India, where 85 per cent of the population exists in 500,000 farm villages and where food is perennially scarce, the foundation is aiding the country to attack its problems of food supply, health, resource development and illiteracy. The Indian Government, in cooperation with the provinces, has developed means of extending to the villages simple, inexpensive practices to increase food production, reduce disease and hence enrich village life. The foundation has agreed to finance five or more training centers to provide the rural extension workers required. Involved also in the agreement are 15 demonstration centers, widely scattered throughout India, each serving from 60 to 100 villages. In these centers teams of native extension workers will show what a few improvements in farming and living can accomplish.

In Pakistan, where there exists a pressing need for vast numbers of skilled technicians and mechanics, the foundation has granted \$1.1 million to the Government to assist in establishing a polytechnic institute and a number of short-term training centers. Two or three centers to train students under typical village conditions will also be set up.

PEOPLE AND PEACE

On January 26 of this year the foundation announced an allocation of \$451,720 from the \$2.9 million Grant for Refugees for 23 refugee-aid projects of our international voluntary agencies and their affiliated national societies. The allocation will provide financial aid for refugee students in Greece and the German Federal Republic. Vocational training for young people in Trieste, Austria and Germany will also benefit, and a community center is to be established

in a new settlement in Germany. Building programs in Germany and Austria are to be completed, as well as other projects to help refugees become socially and economically established in their new countries. Also to benefit is the promotion of resettlement of refugees overseas.

Already a total of over \$1 million has been authorized for 32 different assistance programs for refugees. The major emphasis in the allocations is on vocational training. Of the 23 new projects, 13 are devoted to programs intended to give young refugees an opportunity to prepare themselves for a useful future. The National Catholic Welfare Conference is receiving \$80,000 to seek resettlement opportunities in Latin America. It is hoped that through the good offices of this agency many local communities or individuals will sponsor refugee families from overseas.

The 1952 report of the foundation, released at the time of this writing, reveals that grants of \$11.5

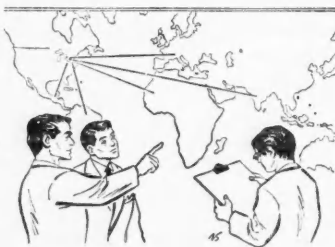
million were made to improve the conditions for world peace. To strengthen free institutions almost \$1.3 million were spent. A total of \$627,463 was donated to strengthen our own national economy through studies and research into the development and use of natural resources and allied economic matters. Grants allocated for educational purposes, including the Fund for

the Advancement of Education and the Fund for Adult Education as well as payments to the TV-Radio Workshop, amounted to a little over \$22 million. Programs to advance knowledge of human behavior received a total of some \$2 million.

There is no present intention to spend the foundation's capital. Only the income in the form of dividends from Ford stock, in addition to a reserve of approximately \$100 million which accumulated during the somewhat inactive early period of the foundation's existence, is spent. Income for 1951 and 1952 amounted to approximately \$32 million, in each year. The past two years have seen some \$77 million appropriated—of which \$56 million has actually been allocated in specific grants.

During the first year alone, bids for help came at the rate of 150 or more a week. As against over 10,000 applications received at this writing, the foundation has invested in only 160 projects—most of its own initiating. Grants have frequently been asked for peculiar and even fantastic projects. Among them have been schemes to make a detailed study of the incisor teeth of certain primitive tribes, to blow smog out to sea, and to preserve the earth's balance by melting the polar icecaps. Foundations attract such proposals as honey does flies.

Not given to abstractions, the foundation does not, for example, work for peace as such, but for the conditions which would help to make peace durable. As Mr. Hoffman put it in his annual report at the end of 1951:



The needs of the world are vast; the Ford Foundation cannot meet many of them. The problems of the world seem insoluble; certainly the Ford Foundation cannot solve many of them. But by patience, persistence, and humility the foundation may in the course of time be of some use to humanity.

The Ford Foundation represents a principle that cannot be too often stressed: that the possession of great wealth carries with it a stewardship, a responsibility to consider, in its use, the good of the community. Wealth of the proportions that the foundation enjoys brings with it great power; and the public has a legitimate interest in the use of that power. This is all the more true since public tax policy helps to make such foundations possible. In this case, however, Ford Motor Company is said to pay taxes on all dividends, even those accruing to the 90 per cent of its stock held by the Ford Foundation.

Disability, U.S.A.: everybody's business

Gordon George

ONE DAY LAST DECEMBER, "Red" Mosley, a gunner with the Air Force in Korea, was attacked by Communist planes. He was forced to bail out. After five days of exposure in the wintry Korean weather he was found and turned over to Army personnel. The doctors told him that he was suffering from exhaustion and severe frostbite—so severe they would have to amputate parts of both legs and both arms. Thus "Red" Mosley became a quadruple amputee and joined the growing army of the disabled.

"Disability" is a negative word. It tells you what *isn't* rather than what *is*. Someone *isn't* "able." Just what that means becomes clear when you or someone near to you gets a crushed thighbone or a pair of badly damaged eyes, or loses an arm. Then you learn that the negative "disability" covers a lot of very positive grief. It means "not able" to earn a living, to maintain your independence, to get around, to take a fully active part in your family, in your community life. For many, disability means poverty, frustration and almost a loss of interest in life itself.

Not all disabilities are equally severe, of course. They run from cases like Mosley's all the way down to relatively minor ones, such as bad eyesight. It's not so much the severity of individual cases as the mounting number of cases covering all degrees of disability that poses a huge problem for those concerned with the economic and social welfare of America. The disabled are becoming a larger and larger proportion

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of our population, so large that we're going to have to do some real thinking and planning about it.

Two world wars have left behind their inevitable toll of men on crutches and in wheel chairs. But oddly enough it is not wars, or even industrial accidents, that account for the rapidly growing population of the disabled. The chief responsibility for our growing disability rates lies with the medical profession—or at least with that combination of forces, often symbolized by the medical profession, to which we attribute the dramatic increases in life expectancy these last decades. New drugs, mechanical hearts, all the marvels of today's scientific medicine, along with better nourishment, better housing and the increased leisure of our modern standard of living, have added greatly to the span of human life. By the same token they have added to the number of the disabled. Many are today alive *and disabled* who would have perished in an earlier day.

The paraplegics are a good example. Prior to World War II the paraplegic—a sufferer from paralysis of the lower limbs due to an injury to the spinal cord—was as good as dead. Nowadays, however, with the use of the "wonder drugs," the deadly urological infections which followed on paralysis of this kind can be held in check until the patient is restored to function and able to resist.

Exact figures on the number of disabled are hard to come by. Yet even conservative estimates are startling enough. In a report on physically impaired workers in manufacturing industries, the Bureau of Labor Statistics estimates that between 5 and 6 million persons of working age have disabilities serious enough to make it hard for them to find suitable jobs. The Office of Vocational Rehabilitation of the Department of Health, Education and Welfare says that about 2 million persons are so disabled that they require rehabilitation services before they can be employed anywhere. Each year adds to the total. According to the report of the Presidential Commission on the Health Needs of the Nation (Vol. II, p. 28. U. S. Government Printing Office, 1953), some 250,000 persons of working age develop need of rehabilitation each year as a result of disease or accident.

Although military and other injuries dramatize the problem, the big disability figures are due to chronic disease. Diabetes claims some 2 million victims, tuberculosis 500,000. The National Multiple Sclerosis Society reports that 50,000 to 100,000 suffer from that crippling disease. Over 750,000 people have epilepsy and about 10,500 new cases of cerebral palsy show up each year. Poliomyelitis had one of its biggest seasons during 1952, with 57,026 cases recorded for the 53-week period ending January 3, 1953. Because of wide variations in the degree of disability caused by chronic disease, it is impossible to give over-all figures with any real accuracy. Perhaps 28 million persons of all ages have some type of chronic disease or impairment, but most of that number are not what one could call seriously disabled.

Disability is no respecter of age. Some babies are born cripples for life. None the less, although disease or accident can strike anywhere along the line, it is the older age brackets that are beginning to cause concern. The most recent figures we have on the disabilities of older people go back almost 18 years, but the Committee on Aging and Geriatrics of the Department of Health, Education and Welfare claims that these figures "are generally accepted as representative of the current situation." They are the figures of the National Health Survey of 1935-36, which found that 8 per cent of all persons 65 and over were disabled because of major chronic diseases and impairments. This rate is about two and a half times that for the whole population.

Such a rate would not, perhaps, have any great social significance if the number of the aged were small and constant. But it is neither. It is fairly big and rapidly getting bigger. Since 1900 the group of the aged has grown four times as fast as the total population. Fifty years ago only 3 million persons in the nation were 65 or over. Today more than 12 million have passed their 65th year. By 1980, according to the estimates of the National Industrial Conference Board, 65-year-olds and over will number more than 20 million.

This whole problem is now beginning to be widely recognized for what it is—a real challenge to present-day American society. In Washington a special subcommittee of the House Committee on Education and Labor under the chairmanship of Rep. Samuel McConnell Jr., is holding general hearings on the subject of assistance and rehabilitation of the physically handicapped. The intention of the subcommittee is to make an exploratory study of the subject, including the extent of the need for a future program and the nature of such a program. People are beginning to see that a helter-skelter approach will not do, but only a cooperative social endeavor that takes into account both the value and dignity of the human person and the requirements of the common good. The problem thus appears one of preventing both individual human and social waste.

There is, to begin with, the grim burden of suffering and frustration for the disabled themselves, and often for those who are tied down with them. Think of all the shut-ins living in the back bedrooms of thousands of homes, of the army of patients in chronic-disease hospitals, in nursing and convalescent homes, in refuges for the aged and infirm and poor. You may not be aware of that suffering host because only a handful of the disabled cross the busy ways of your healthy and active life. But there is plenty of grief and heartache in the shadows on all sides of you.

To be sure, in a Christian view of life, one cannot write off all this suffering as so much loss. The Christian economist or social worker has no right to forget the redemptive value of suffering willingly borne by the members of Christ. On the other hand, a true Christian is intensely concerned with the alleviation

of human suffering. To this truth the whole history of Christianity bears clear witness.

In addition to the sufferings of the disabled as individuals, there is the immense social waste, the vast drain on the common resources of society. Here, again, we have genuine cause for Christian concern, since the social and economic bases of human life have an intimate bearing on the moral and spiritual welfare of men. No one even remotely acquainted with the papal social documents could doubt that.

Some idea of the social costs of disability can be gathered from these public-assistance figures based on November, 1952. Out of the public purse last year went \$140 million in aid to the dependent children of 140,000 disabled breadwinners; \$100 million for general assistance to disabled men and women; \$92 million in aid to the permanently and totally disabled and \$63 million to the blind—a grand total of \$395 million. And this figure doesn't include the hundreds of millions spent by private agencies and by families able to carry on without public assistance. Finally we have to add to the social cost a large slice of potential income lost to the nation through the enforced idleness of the army of disabled.

Entirely apart, then, from the clear duty of easing the sufferings of hundreds of thousands of fellow-Americans, this serious drain on the nation's present and future wealth makes the problem of our disabled everybody's business.

Red propaganda in Japan's movies

Richard L-G. Deverall

NIPPON HAS ONE of the major movie industries of the world—an industry which has produced such hits as *Rashomon*. There is increasing evidence that the Japanese movie industry is also producing some new classics—classics of anti-American propaganda.

It is a long story. At the end of the war, General MacArthur proclaimed complete liberty for the formation of labor unions and, at the same time, gave to the Communist party of Japan unprecedented freedom to operate inside Japan in all directions. Today the Japanese refer to this bizarre period as MacArthur's *akai-jidai* (red period) for now it is more obvious than ever before that SCAP unwittingly aided the Communist party during the early days of the U. S. occupation.

During late 1945 and 1946 Communist cadres trained during the war in the Chinese province of Yenan, along with others trained in Japan, infiltrated the Japanese movie lots. By screaming "war criminal"

Mr. Deverall is representative for Asia of the AFL's Free Trade Union Committee.

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at the wartime movie directors and executives, they secured mass resignations among this personnel and the conclusion of "labor agreements" by which labor officials were given a share in the management of the movie industry with representatives of the owners. In some cases, labor officials became members of boards of directors.

Many of the movies made during 1946 had a heavy pro-Communist slant. The Japanese newsreels generally played up the Communist party and its labor front, the National Congress of Industrial Organizations. The workers and peasants of Japan—ardent movie-goers—gathered the impression from the weekly newsreels that Tokyo had gone Communist.

Communist penetration of the labor movement was so bad that when the Korean war began, MacArthur had to undo the early work of the occupation. A mysterious "red purge" spread throughout the Government offices and industries of Japan. Some 12,000 Communists or sympathizers were summarily discharged from their jobs and run out of the labor movement. In the movie industry, 300 alleged Communists were purged. Indeed, 1.4 per cent of all movie and theatrical workers were removed during the 1950 Red purge.

For some time, the movies remained rather objective. But as soon as the occupation ended, late in April of 1952, secret Communists and their supporters began to get busy. Within a few months of Japan's securing independence, the film *Child of the Atom Bomb* appeared.

THE U. S. IN WORLD WAR II

This was the first—and one of the most gruesome—of the anti-American movies. It opened with a picture of a happy, peaceful Hiroshima, which collapsed when the Americans, for some strange reason, dropped an atom bomb. The picture portrays the slow death of many A-bomb victims. Many wartime Japanese Army photos of the Hiroshima bombing—hidden during the occupation—were exhumed to give the movie the punching horror of reality. It closed with the sound of hundreds of B-29's moving across the Japanese skies—a clear underlining of the Communist theme that the Americans are "getting ready to unleash World War III and will send Japanese youth to die in Korea for the Wall Street warmongers."

The movie was released just before the October, 1952 general elections and was of tremendous aid in giving the Left Socialist Party an amazingly heavy vote. The picture, incidentally, was sponsored by the left-wing-Socialist Japan Teachers' Union, and the leading young actor is a Communist.

Toei Cinema this year produced the movie *Yamashita*, depicting the wartime activities of the well-known Tiger of Malaya, who was hanged in 1946 as a war criminal. General Yamashita was played by Sessue Hayakawa, an old Hollywood hand. The film opens with the British surrender of Singapore in 1942, and moves on to the end of the Battle of Manila in 1945, when gentle, genial General Yamashita finally must

leave his bombed-out headquarters and seek peace. Though no battle scenes are shown—nor the terrible "rape of Manila"—lengthy sequences showing Japanese civilians fleeing from Manila give the propaganda line. Innocents are crushed under American armored vehicles, civilians, including children, are bombed and strafed by American airplanes. One gets the impression that the Philippines was a Japanese possession "Pearl-harbored" by the evil Americans.

In the movie Yamashita receives a prejudiced trial. The final punch is given when he tells his young M.P. guard that he reminds him of his own son. Touchingly, Yamashita echoes the Moscow line: "Let us hope that the youth of the world can live in peace free from any third world war." That Yamashita, or anyone except Stalin, thought of a third world war in 1945 underlines the intellectual dishonesty of the producers of this patently anti-American movie.

AMERICANS IN JAPAN

Perhaps the worst of these films is *Konketsuji*, or "Children of Mixed Blood." It is a magnificent propaganda job, and is therefore all the more vicious. It is also patently dishonest, for it holds that there are 200,000 "mixed-bloods" in Japan, thanks to the Allied occupation. (The actual count is now less than 4,000.) Further, the movie concentrates on what it calls "ugly" Negro-Japanese orphans, giving the impression that this is a major problem in Japan. (Actually, there are 400 Negro-Japanese children—less than one in 20,000 of Japan's 87-million population.)

This shocking movie shows American servicemen in Japan as perpetually engaged in fornication with Japanese *pan-pan* girls (prostitutes). A Negro U. S. Army officer comments on the "race problem" in America. The little Negro boy of Japanese blood is booted about, has water thrown at him by a GI who is busily fondling a *pan-pan* girl, and finally wanders out through Camp Fuji, an American camp at the base of Japan's sacred mountain. The place is a honky-tonk area filled with drinking GIs and their bold *pan-pan* friends. In desperation, little Henry walks on to Fuji and is almost buried in the dirt kicked up by explosions and bombs. A sign warns: "Mt. Fuji is Off Limits to Japanese."

Not one anti-American or racist note is missed. An American drops off a GI truck and seizes a screaming Japanese girl, seemingly for rape. A married U. S. officer makes a Japanese girl pregnant—and deserts her.

Konketsuji was a product of the Hokusei Eiga (North Star Films). The director, Hideo Sekigawa, is well-known for his party-line activities. His previous picture, *Kike Wadatsumi no Koe* ("Listen to the Roar of the Seas") was a very clever antiwar movie.

The left-wing All-Japan Coal Miners' Union has turned out a movie which cleverly brings in memories of the 1929 Wall Street stock crash and its repercussions in Japan—a plug for the Moscow theme that after the Korean war, America will collapse and Japan will be dragged down in the American whirlpool.

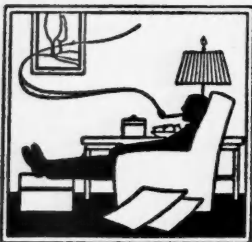
I saw an Asahi newsreel which showed very lengthy shots of the left-wing May Day parade in Tokyo, and then turned to the Camp Fuji area, where the "base area children" have moved from their old school to a new school. The Japanese kids troop through the village, which is a scene of GI's, *pan-pans* and liquor stores. The insinuation is that the word "American" is synonymous with "prostitution, war and drunkenness."

There are 3,800 movie houses throughout Japan. The Japanese are avid moviegoers. But though the Americans have been in Japan for eight years, actually few Japanese have had intimate contact with the GI's. The peasants and the small-townners are now seeing the "real" America—through *Konketsuji* and the other anti-American movies. Recently, in the small mountain town of Yamagata, I found the place literally plastered with signs advertising *Konketsuji*.

A new book appeared a few months ago, *Japanese Chastity*. It is a filthy and obscene book written about Americans and Japanese prostitutes. The theme is that the Americans have driven thousands of girls to prostitution, and even to suicide. One American Army major delights in the evil work and recruits a *pan-pan* to help him capture nice young Japanese girls. They are duly raped in taxis and then put to work in a red-light district. This shocking bit of pornography is now slated for filming.

The Japanese people are by no means anti-American. But these movies are fanning racial hatred and giving an intellectually dishonest picture of America which will only lead to the exacerbation of tensions between Japan and America. Malenkov and Mao Tze-tung must be happy to see the work their followers do in Japan today.

FEATURE "X"



Now that there is an ever-decreasing number of shopping days until Christmas, Miss Marshall, of Hamden, Conn., reminds us of some religious gifts that can appropriately find a place on our shopping list.

TWO WOMEN ON THE BUS were talking over their difficulties in selecting the right gifts for each relative and friend on their Christmas lists.

The older one said: "This is a tiresome, thankless job which I mean to finish earlier next year. Because the stores are simply packed, my dear, and whatever you want needs to be searched for so long that you get overtired, your feet ache, and you just take the usual handkerchiefs, ties, hosiery or tobacco so as to get out of the mob before you're mashed to a pulp."

"You're right, absolutely right!" agreed her young companion warmly. "And when you're lucky enough to find something a little bit unusual but which should be appropriate, you hate to buy it, for it may not be the correct size, style or have the right color or something." She sighed and wiggled one foot out of her high-heeled pumps, which certainly hadn't made her shopping any easier. "I'm going to give books and magazines after this," she said, "and save my feet."

"Why I never thought of *them* is a case of not seeing the woods for the trees," the older woman cut in, smiling. She dug a crumpled list out of her expensive alligator bag and started jotting on it. "Thanks for the idea, dear. Aunt Maria and Uncle Jonathan and Cousin Helen and my nephew Dickie," she mumbled as she scribbled. "With a magazine, they'll get a gift every week or month and not just on Christmas morning."

"What is nicer than either a good book or a favorite magazine?" asked the younger woman.

"Nothing," they both answered simultaneously, and I was heartily agreeing with them just as you have probably done.

"I like religious gifts," the older woman added.

"Thanks for that idea," the younger one retorted as she, too, hunted out a list. "I wonder why I never thought of *them*."

Because of overhearing this conversation, I started thinking back over gifts I had given and ones I had received and kept over a long period. I was surprised to find how many of them I had found to be desirable.

One of my Sunday school teachers made it a practice each year to buy all the members of her class a "holy article," as we always called her gifts. The other Sunday school classes might get the usual toys and candies, but our class fared better.

I still have on my dressing table those statues of the Blessed Virgin, of St. Joseph with Jesus in his arms and of St. Anthony holding the Infant, just as they were given me long ago. They have become such old friends that I would feel obliged to get others in the event that I had the misfortune to break any one of them, which heaven forbid. They remind me daily of one of the finest women I have ever known.

It was my brother who gave me an amethyst rosary I prized so highly that it went wherever I did. When I discovered that I had either lost my pocketbook, or had my pocket picked, during the holiday rush, it was the rosary that proved irreplaceable. I still feel just as sorry over its loss as when I discovered it, for it was a constant reminder from a beloved older brother who died years ago.

When I was teaching my first school in the country, the Protestant lady with whom I boarded from Monday morning until Friday night gave me the prayer book I'm still using. She was worried about getting the "right" kind and asked the clerk: "Are you sure it is a Catholic prayer book?"

"Certainly I'm sure, and I'm a Catholic," the clerk told her.

"Then I'll take it," she said. But the first thing she

asked me was, "It's a Catholic one, isn't it?" So she was still worrying over getting a Protestant one.

Ours was a large family. For years it was our custom to exchange gifts at Christmas, many of them beautiful and costly. Yet I find that I cannot readily recall all those presents. When I think of how much I value my religious articles, I wonder why I have so seldom given them instead of the routine and unimaginative "handkerchiefs, ties, hosiery or tobacco."

Perhaps far too many of us could qualify as to the kind of folks "Senator" Ed Ford of TV-story renown describes: "Many Christmas shoppers buy things they don't need with money they haven't earned to impress people they don't like!"

But I prefer to think that lots of us just shy away

from bringing religion into the very holiday which is the holy-day of Christ Our Lord's birth. Because so many eye-filling trifles are displayed during the holiday season which are hardly displayed at all at other times, we lose sight of the real significance of Christmas. We "fall" for ingenious merchandising instead of selecting meaningful gifts expressive of the spirit of the religious feast.

When you have to purchase a gift for people who have "just about everything"—and these are the folks who wear out our patience as well as our feet when we join in the Christmas rush—why not get them a Catholic magazine or book, or something they may prize the way I prize my statues, crucifix, rosary and prayer-book?

ELEANOR M. MARSHALL

Paris Letter

SALON D'ART SACRÉ. An exhibition of religious art, the Salon d'Art Sacré, is being held at present in Paris in the city's Modern Art Museum. The title "Salon" tells one immediately that the work on display is the recent work of living artists. This is the third annual exhibition of its kind. The first was noted as an important artistic innovation; the second, last year, provoked a great deal of comment and controversy, particularly in the light of the pronouncements on modern religious art by the Sacred Congregation of the Holy Office in August, 1952 (cf. *AM.* 8/9/52, pp. 459-61). This year's exhibition, just opened, is the first about which there has been no particular stir. The Salon d'Art Sacré has now settled down as an annual exhibition among so many others, and it must prove its value on its intrinsic merits.

When I visited the exhibition on the Sunday of its first week (it runs three weeks), I was immediately impressed by its poverty-stricken aspect, and I felt this augured well. The hall was bare and cold, its cement floor unrelieved by any carpet, and the walls and partitions against which the pictures were hung were spread with sacking. Cloakroom tickets pinned to the sacking numbered the exhibits. There were none of those benches for contemplation, catalog-studying, note-taking and even resting which are automatically part and parcel of an art exhibition. I could not help a comparison with the Raoul Dufy exhibition being held in another part of the same building in surroundings which seem, by contrast, to be opulently luxurious. That the Salon d'Art Sacré should be operating in conditions of holy poverty seemed to me to be only right. That those who visited the gallery should suffer the rigors of a creeping chill which spread upwards from the cement floor, as well as the discomfort of remaining standing for the duration of the visit, likewise appeared a proper penitential exercise in the cause of religious art.

The visitors to the exhibition inspired confidence, too. The Salon is not fashionable, and the majority of those who go there are either artists who attend all artistic manifestations or, more especially, Catholics

LITERATURE AND ARTS

who are keenly interested in the progress or development in this specific artistic sphere. There were groups of earnest young men, knots of inquiring young women, and a small, neat, grey-bearded Frenchman, so typical of the upright older generation. There were priests in twos and threes. There was even a young couple with their children: the young woman shepherding two small fair-haired girls, and her husband carrying their baby son—surely one of the "*jeunes foyers*" on which Christian France builds so many hopes for the future.

The exhibition was doubly disappointing in view of the inquiring interest and manifest goodwill of the visitors. What a pity that poverty, so auspicious as an external appearance, turned out to be the hallmark of the artists' inspiration. Admittedly, one could not expect an exhibition of living artists' work to be composed exclusively of masterpieces. Neither could one hope to find that satisfying unity of thought and expression which gives a distinguishing flavor to an exhibition of the works of a single artist.

But, while accepting the limitations which the Salon d'Art Sacré must necessarily have, I had hoped to discover there a feeling of spirituality. I had expected to be aware of each artist's conviction that he had a coherent and significant view of life to offer a modern world distraught and disordered. Here, I think, we come to the root of the trouble—the exhibition was insignificant. The unfortunate spectator, seeking some-

Miss Farrell, an Irishwoman living in Paris, writes for Radio Eireann and Irish and French journals.

thing positive, provocative or exalting, was left to flounder in a morass of indecisive mediocrity. "Where, in this exhibition," asks the critic of the weekly journal, *Arts*, "is the joy of the Good Tidings, or the inspiration of the Holy Spirit?"

I think particularly of my greybearded gentleman shaking his head over a naive "Annunciation" and likening it to a schoolchild's drawing. Then there were the young men gathered around a "Tower of Babel," studying it and producing the verdict—"C'est ignoble!" It really was repellent, featuring disproportionate green-faced figures with huge red tongues hanging out. These two paintings were roughly representative of the main schools into which the Salon fell—the horrifico-realistic and the pseudo-primitive.

An impressive painting, but one insufficient to carry the weight of the entire exhibition, nevertheless cast a gleam of light into the greyness. This was "The Good Thief," by Sarrade. My first impression was of a tor-

tured canvas, depicting the angry sky, a cross and the upper portion of a crucified body. But when my eye focused on the central point, the head of the Good Thief, the expression of ineffable peace on the ravaged face of the sinner gave the painting its meaning.

Sarrade's work justifies some optimism for the future. Modern religious art is undoubtedly endeavoring to find its feet, and it is to be regretted that so little positive progress can be shown at this date. Let us, however, grasp at what hope we may. Paris is, *par excellence*, the artist's city, and perhaps it will be from here that in time a renewing force in religious art will spread across the world. It cannot be forgotten that religious art implies the religious artist—a man in whose life religion has a true and real meaning. If France is to lead the way here as she has done so often before, we must await the fuller flowering of the Christian revival which is at work within her at the present time.

ISOLDE FARRELL

Two studies in conservation

THE WEB OF LIFE

By John H. Storer. Devin-Adair. 144p. \$3.

The people of Greenwich, Conn., the press reported recently, were concerned over their water supply. As usual, maps were studied and reservoirs listed. If the reservoirs are emptying, inquiries push back to the streams and lakes, the mountains and forests which store or convey the precious water. Air, clouds and winds enter the picture; so too the soil and the rocks and plants that build it, the insects and burrowing animals that aid its growth, the world of birds and insects that prey upon these and keep the delicate balance in the universal and complex web of life.

So if we wish to understand the secret of city water supply or rural cattle range, we must know something of the natural community itself, something of its countless interrelationships, and much of its critical bearing upon the actual survival of populations today. The science of these interrelationships is called ecology, the science of natural habitats (Greek *oikos*, a locality where beings dwell).

In this modest-sized book, the author explains with skill and charm some of the mysteries of ecology. He shows how "the impact of misused intelligence" has led men to kill off the very living creatures needed to preserve their food supply; how the death of a few woodpeckers can help start a devastating forest fire, or a single strand of wire in the Arizona desert save a green pasture from the inroads of a howling wilderness. Much has been learned, but we are just starting.

John Storer's remarks are the result of some forty years of patient, first-hand observation as well as much lecturing and popular exposition. Production of expert slow-motion color photography, under the auspices of the Audubon Society, led him to analyze the subtle drama of life and death found in every acre of woodland, garden plot or country field.

In the past, says the author, all forms of life were subject to automatic natural control. But today this condition is changed: man has reached a crossroads. "Scientists have proved that it is possible to use the life-supporting natural resources of the world without destroying them." Will man use his new-found powers wisely?

In view of the tendentious alarms that some have raised recently over our threatened food supply, the voice of quiet reason is always welcome, particularly when accompanied by curious and entertaining facts. Explanations are aided by carefully selected photographic illustrations and a small bibliography at the end. The book is particularly recommended for schools, as well as for students of nature and of population and conservation questions. JOHN LAFARGE

IS THE WORLD HEADING FOR STARVATION?

By A. G. Donnithorne. Catholic Social Guild. Oxford. 66p. 1s.

Mr. Donnithorne, lecturer in political economy at University College, Oxford, sheds light in the enveloping gloom of Neo-Malthusianism. His survey of actual and potential resources is based largely upon the 1949 *Proceedings of the UN Scientific Conference on the Conservation and Utiliza-*

BOOKS

tion of resources. In that report, as summarized by the conference secretary,

expert after expert concluded that it was possible through less wasteful use of resources, the fuller application of existing techniques and the exploitation of new scientific developments, to support a far greater population than exists today at a much higher standard of living.

The reader will here get a brief introduction to the many roads along which the experts are working. Most will be surprised at the impressive possibilities in the application of obvious and simple remedies. They will be intrigued, too, by the experts' findings on the availability of present and potential resources. Food, for instance, will be augmented by food yeasts and the like, as well as by marine algae, plankton, seaweed, and other untapped food sources of the ocean.

The pages devoted to demography raise important questions about Planned Parenthood's loose assumptions as to the negative correlation of birth rate with the standard of living. But, accepting the general truism that birth rate declines as the living standard rises, Mr. Donnithorne's discussion of the consequences of this tendency should give pause to those UN organizations which might be tempted to yield to the Planned Parenthooders.

We might, he contends, rue the day we advised colonial peoples to adopt a

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remedy which could bring a decline in the number of leaders, an imbalance of population groups (with a consequent insufficiency of young to support the old), and leave them as effete as some Western nations are thought to have become through birth control.

Since Donnithorne's analysis rests on a finding of fact by the UN group, his policy discussion is relevant only if the UN's facts are reliable. Some authorities such as Fairfield Osborn (*The Limits of the Earth*), looking at

much the same evidence, come to more pessimistic conclusions. Osborn contends that the new resources and technologies will not be enough to prevent a widening (let alone narrowing) of the present world gap between food needs and food production.

If Osborn is correct, then surely colonial peoples must be allowed to take their own counsel about controlling their population through legitimate family limitation.

PHILIP S. LAND

Thoughtful laughter

THURBER COUNTRY

By James Thurber. Simon & Schuster. 276p. \$3.75

THE HOUSE THAT NINO BUILT

By Giovanni Guareschi. Farrar, Straus & Young. 238p. \$3

Both these authors are humorists and therefore both books have a faint and elusive touch of sadness to them. My "therefore" is not an oversight; it was deliberate, for the distinction between the clown or buffoon and the real humorist lies perhaps precisely in the fact that the clown parodies the surface of life, whereas the humorist gets down somehow or other to oblique commentary on the very "stuff" of the human situation—the wry and lovable inadequacy of the individual in the face of "trends," "forces" and "movements." Your true humorist is a sane debunker of the concept of a facile "progress."

Read, for example, in the Thurber collection of pieces that have appeared in the *New Yorker* and other magazines (including the *Bermudian*—under what sun is that published?), the exchange of fictitious (?) letters between Mr. Thurber and his publisher, called "File and Forget." Officialdom's "efficiency" has rarely been dealt such a mortal blow. Or see the same stuff-shirtedness riddled with laughter in "Joyeux Noel, Mr. Durning." Literary pretentiousness among the inept comes in for some thrusts in "What Cocktail Party," in which Mr. Thurber depicts a group of sophisticates discussing in pseudo-Freudian terms Mr. Eliot's play, which most of them have not seen.

And so on. Most of the pieces in *Thurber Country* are a sheer delight, though the concluding one, "The Pleasure Cruise, and How to Survive It," is perhaps the weakest in the book. But you will miss most of Thurber's bouquet if you read him as just another funny man. There is a lot of witfulness and pathos in his many-

sided picture of all the little people of the world (you and me) facing all the rest of the world with undaunted bewilderment. Mr. Thurber might be surprised to hear it, but his thoughtful humor is a twentieth-century descendant on a theme as old as the race and made classic in St. Augustine's *inquietum cor*.

Don Camilla and his mock-heroic wars with the Italian village Communists give place in Mr. Guareschi's latest to domestic "wars" which break out undeclared (in true modern fashion) when Nino (Mr. G. himself) involves self, wife, two children and cat in the purchase and reconstruction of a house in the country. It all adds up to a pint-size family saga, in which the theme of "you can't take it with you" predominates.

Nino's family is a topsy-turvy menage, to be sure, and no family counselor or social worker would commend it as a model. In striving to bring some efficiency and order into the family, our social worker could very well crimp the warmth and love and unsentimental give-and-take of Nino's home. There is nothing coy in father's appraisal of his children; there is nothing cloyingly romantic in his appreciation of his wife.

Both books are funny—there is no doubt about that. But each is more than that: each is a sturdy declaration that the individual person is more important than any system, bureaucracy, five-year plan or blueprint utopia. Italian Guareschi and American Thurber know that it's people that matter more than systems. Healthy laughter at ourselves, supplied by such authors, is a means to keep that truth alive and kicking.

HAROLD C. GARDINER

Hungary in fiction and fact

A PLACE TO STAND

By Ann Bridge. Macmillan. 271p. \$3.50

In *A Place to Stand* the reader is swept into yet another area of Ann Bridge's far-flung literary empire. This time it is Hungary in the spring of

1941—Hungary poised on the brink of doom as the Nazis plough through on their march into the Balkans. At ease in diplomatic circles and an eyewitness of some of the historic events here described, the author offers a convincing view of the crowded streets, the Danube, the flower market, the corner policeman, the nuns, the garageman, the hills in the distance—everything, in short, that makes up the "lovely woman," Budapest.

Hope Kirkland was the pampered but charming daughter of an American businessman living in Hungary. Young, attractive and wealthy, she moved in a whirl of gaiety and had a wide following of male admirers until she became engaged to Sam Harrison, an American journalist. At his request she unwittingly involved herself in the activities of the Polish underground. But once committed, she felt so profoundly stirred by sympathy and compassion for a family of refugees that their plight became the engrossing interest of her life, and their escape to freedom her ever-present anguish. Impelled by a growing love for Stefan, their leader, with quixotic disregard for her own peril she arranged their successful flight. And after "this strange idyllic interlude" she stepped off the plane to meet Sam, still troubled and confused.

This engaging tale of love and suspense is presented with a sensitive and competent hand. Delicate overtones of the plot are created by a series of subtle contrasts—the sophistication and elegance of the wealthy as opposed to the simple piety of the dispossessed, the individual's insignificance beside the needs of his country, Nature's serene beauty compared with the woes of humanity. The characters are credible, the central figure gaining stature from her brush with raw reality.

There is, however, little probing of motives and no tortuous excursions into the subconscious. You take them at their face value and follow with enjoyment the reactions of this small group of nice people in an international crisis. MARGARET KENNY

DIPLOMACY IN A WHIRLPOOL: Hungary between Nazi Germany and Soviet Russia

By Stephen D. Kertész. U. of Notre Dame. 273p. \$4.75

Stephen D. Kertész served in the Hungarian Ministry of Foreign Affairs in highly responsible positions. In 1946, he was the secretary general of the Hungarian delegation sent to participate in the peace negotiations held in Paris. He was Hungary's Minister to Rome until 1947, when, no longer able to reconcile himself to serving a Gov-

ernment which had fallen totally under Communist influence, he tendered his resignation.

Mr. Kertész' book is objective and accurate. It is the factual description of how little Hungary bled to death, stricken by the blows of her two powerful neighbors. It dedicates a monument to Hungarian diplomacy, entrusted with the task of preserving Hungary's independence, or at least the semblance of an independent Hungary.

The book abounds in highly dramatic moments. One of the most interesting and revealing is the author's description of his clandestine trip to Switzerland in 1943. He had been sent out by the Hungarian Premier, Miklós Kállay, to participate in the secret parleys for an armistice which took place between Hungary's Minister to Bern, George Bakách-Besseney, and American officials:

Besseney's report about the Geneva parleys would have badly compromised the Kállay government and Regent Horthy if it had fallen into the hands of the Germans. Since the Nazis were not very discriminating in their choice of means, I put several small bottles of benzine and some inflammable material into my

pouch containing the reports to facilitate their quick destruction should the Nazis try to acquire them during my two days transit through Germany. At night I slept with the pouch under my head, and a cigarette lighter was always at hand.

The author was confronted by a curious situation when, after the Russian occupation of Hungary, he tried to rejoin his former post. The old Foreign Ministry in Buda on the right bank of the Danube had been destroyed and its offices were temporarily functioning in a derelict apartment building on the left bank. Communication was impossible as all bridges had been blown up. Finally, after ducking the Russians on several occasions, he was rowed over by two girl champions, who had found a boat and kept it hidden in their apartment.

Arriving at the office, the author was surprised to hear the following message from the new Foreign Minister, János Gyöngyösi: "The officials of the Foreign Ministry should not go to Buda [where the author lived] because they might be deported by the Russians and in this case Hungarian authorities could not help at all."

The book contains masterly descriptions of the diplomatic maneuvers

nicknamed the Kállay Double-Step Dance in Hungary: one step forward, apparent concessions to escape the invasion of the country; one step back, rendering all concessions ineffective. This dance on a tightrope over a precipice, performed by Hungarian diplomats, was finally to end up with the tragic fall of the dancers and the entire country, whose true friends and allies were and are too far away, while the enemy is always on her doorstep.

BELA FABIAN

CIANO'S HIDDEN DIARY, 1937-1938

Trans. by Andreas Mayor. Dutton, 210p. \$4

When the wife of Fascist Italy's Foreign Minister escaped into Switzerland toward the end of the war, she carried with her seven of her husband's notebooks, which were subsequently published and translated into English. They have proved useful in following the tortuous course of Italian foreign policy in the inter-war period. The diaries for the year 1937 and 1938 were not in the collection and were believed lost. They were recovered in 1947 among the captured German documents and form the contents of this volume.

They do not add anything substantially new to our knowledge, but they do reinforce the impression of vacillation and confusion in Italian policy under Mussolini. They reveal Il Duce's clear intention to leave Austria to her fate (February 11, 1938), but they show his irritation when he was not informed of the extent of Hitler's intentions toward his victim. Yet the Italian leader had no intention of provoking his powerful partner, and Ciano wrote off the final destruction of the republic with characteristic lack of realism: "Thanks to their policy, France and England have lost Austria. For us, too, it is not an advantage. But in the meantime we have acquired Abyssinia" (March 11, 1938).

The Foreign Minister notes the extent of Italian involvement in the Spanish Civil War and recounts Mussolini's great interest in the activities of his troops in Spain. But Il Duce was consistently irritated with Franco for his indecision (August 24, 1938) and for his flabby conduct of hostilities (August 29, 1938). He proved a poor prophet in this case as in so many others: "Put on record in your book that today, August 29, I prophesy the defeat of Franco. Either he doesn't know how to make war or he doesn't want to. The Reds are fighters—Franco is not."

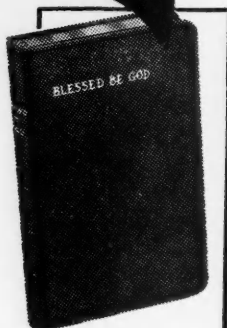
One consistent note was bad relations with Pope Pius XI in this period

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XI in this period

of the Rome-Berlin Axis. "The Church is too equivocal in certain of its contacts with the left. I am aware of the difficulties created by the clash with Germany, but the Vatican goes too far and jeopardizes its relations with us. Mussolini says he is ready to break a few bludgeons on the backsides of the priests. He also says that for us this is not difficult, as the Italian people are not religious" (December 24, 1937).

The Duce is very worked up about the racial question and very angry with Catholic Action. He has ordered that all Jews are to be struck off our diplomatic list. I am to begin by recalling them to Rome. He attacked the Pope violently. "I do not underestimate his strength," he said, "but he must not underestimate mine either. 1931 should have taught him. A sign from me would be enough to unleash all the anticlericalism of the Italian people, which has found it hard work to swallow a Jewish God." He repeated his theory about the paganization of Christianity through Catholicism. "That is the reason why I am both Catholic and anti-Christian" (August 8, 1938). I reported my conversation with Pignatti to the Duce. He burst out violently against the Pope, whose death he hopes for in the near future. He threatened to "touch the sensitive nerve" and bring back to life the Chibelline Italy that has never died . . . (December 14, 1938).

There is little here to justify Ciano's abject respect for his leader or to account for Mussolini's appeal to large segments of his people.

JOSEPH N. MOODY

RUE NOTRE DAME

By Daniel Pezeril. With an introduction by Bruce Marshall. Translated by A. Gordon Smith. Sheed & Ward. 148p. \$2.50

The author, a parish priest of a church near Paris, was close to the late Georges Bernanos, to whom he ministered on his deathbed. His book, written in the form of a diary kept by a retired priest, gives us a rare insight into the heart and conscience of Honorary Canon Georges Serrurier as he lives among his fellow retired priests, most of them infirm and like him awaiting the call to eternal rest. The book is significant in that it reveals clearly the type of serious discussion about religion that is now going on in France.

Among the particularly poignant aspects of this little diary is Canon Serrurier's heartbreaking realization that, after thirty years of experience

What Could be Duller



than to be a Housewife
To be a NUN, obviously.

On the left you see one of the dull
—a housewife,

Lucile Hasley

and below one of the duller — a
nun,

Sister Mary Jean
Dorcy, O. P.

Odd that these two ladies have
both written best-sellers (which all
the brighter ones would love to do) and, of all things, best-sellers
which are mostly about their own cramped, monotonous lives.

Neither of them seems to regret
the life she has chosen, and both
get more fun out of this world
than seems reasonable, consider-
ing how cheerfully they are both
looking forward to the next.
Which of the two is the more
amusing is a debate we hear fre-
quently, and refuse to get in-
volved in. You can make your
own decision and have two
Christmas presents in hand into
the bargain for \$5.25. The books
are:



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and

SHEPHERD'S TARTAN

by Sister Mary Jean
Dorcy, O. P.

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ticles that made the author's first
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she is looking in at us—we are more
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The Christmas number of Sheed & Ward's OWN TRUMPET will help you
a lot with your shopping, and it has something new, a Children's Supplement,
made up of extracts from children's books. We believe it will be really useful
in letting children find out for themselves which books they will like. For Trumpet
and Supplement write to Agatha MacGill,

SHEED & WARD

New York 3

as a rector in a Paris church, he seems unable to pass on to a young priest the benefits of his practical experience.

Here instantly every parent and teacher will identify himself with the venerable canon. Thus, the canon is moved when the young priest, Robert, makes his confession to him and asks him to act as his director. It is noteworthy that before the close of the diary, which ends with the death of the canon, it is the young priest who becomes confessor in his turn.

This slim volume is a distinct contribution to a better understanding of any priest's life and problems.

PIERRE COURTINES

HILAIRE BELLOC: NO ALIENATED MAN

By Frederick Wilhelmsen. Sheed & Ward. 108p. \$2.75

When Belloc died last July on the threshold of his eighty-third year, the present volume was already in press, and it reflects rather the balance of unhurried and careful thought than hasty evaluation.

The rich diversity of Belloc's 153 published volumes in a vast variety of fields offered a difficult challenge to Frederick Wilhelmsen of the philosophy department of the University of Santa Clara. He chose, not a survey or a biography, but rather "an attempt to disengage, from the vast corpus of Bellociana, those themes that are of permanent value."

Belloc has had both detractors and defenders as intransigent as himself. Too often his limitations and his virtues have been equally disregarded. Wilhelmsen's book is both sympathetic and critical.

Belloc will always have readers, and yet part of his tragedy is that his audience has changed since Edwardian and Georgian times. As the writer suggests, he wrote largely for the English journalist-politician intellectuals who looked expectantly to a future grounded on the Whig-Liberalist myth.

Belloc's ambivalent position today is exemplified by two quotations from Wilhelmsen, both undeniably true. On the one hand: "He who can speak to a man will be heard. Belloc cannot speak to the latter-day man." On the other: "Belloc remains a writer who has not been tried and found wanting, but who has simply not been tried at all."

At the present time Belloc is almost incomprehensible to the postwar intellectual—even the postwar Catholic intellectual—and his reputation has correspondingly declined in the last two decades.

The present generation by-passes Belloc and Wells and even Shaw. Instead, the depiction of the psychology of grace and of inner spiritual crisis mirroring modern man's individual dilemma (never the central themes of Belloc's world) appeals to the contemporary reader. Now the thinking Christian turns to a Mauriac or a Greene.

JOHN PICK

MARGARET KENNEY writes essays and criticism for literary and classical journals.

BELA FABIAN, a member of the Hungarian Parliament for many years, is the author of *Cardinal Mindszenty*.

REV. JOSEPH N. MOODY, editor of the symposium, *The Church and Society*, is on the faculty of Cathedral College.

PIERRE COURTINES is associate professor in the department of Romance Languages, Queens College, Flushing, N. Y.

JOHN PICK is editor of *Resurgence*.

An armful of religious books

If acedia is slowing your circulation, don't sit morosely with ever-hopeful stare in front of the television set. "Allen" eyes will never cure acedia. Absinthe is a bit out of fashion and Charles Addams' world is not quite moral. At an earlier age you might have scuffed crinkled leaves along the roadside. But lethargy and cement make that rather difficult. And for most of us there is little comfort to be found in the sadly sentimental yet graceful mood of "*les feuilles tombent*" of Rostand as Cyrano sits on the convent bench.

One easy remedy for acedia is a glass of fresh cider and a good spiritual book. It can be Chesterton's *Francis of Assisi*, which may leave you standing on your head but will certainly give you a fresh and Christly view of the world. Or it might be Maurice Zundel's *Splendor of the Liturgy* or Belloc's charming *Joan of Arc*. You do not have to read any of them "nine times, faithfully, humbly and devoutly," as the foreword to Mechthild of Magdeburg's *Revelations* commands.

You may want a more recent book. Several of the following are very good.

Perhaps you would like a saint to share your cider. If you think any saint might be a bore you should read *Saints and Ourselves* (Kenedy. 146p. \$2.50). This collection of a dozen lay writers writing on their favorite saints, edited by Fr. Philip Caraman, S.J., of the *London Month*, is much above average collection of essays on the great of history who saw and loved Christ clearly.

St. Thomas More would be an entertaining companion. Or perhaps you'll agree with Robert Speaight—who created the role of Thomas à Becket in Eliot's *Murder in the Cathedral*—in choosing St. Augustine for a delightful evening reviewing great thoughts springing from a great heart.

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Augustine's wise view of history should refurbish your mind to face the headlines.

Even such an obscure saint as St. Gregory of Tours assumes new importance. Harman Grisewood, mastermind of the BBC Third Program, shows how the enormous goodness of St. Gregory christianized the Gothic conquerors of his time. Douglas Hyde delineates the importance of the rich little beggar man, St. Francis of Assisi, for men of our generation who, stripped of every privilege, must bring to all the charity of Christ.

T. S. Gregory, Methodist minister turned Catholic, treats discerningly of one of the most lovable of the saints, St. Francis de Sales. Henry of Bourbon described St. Francis as humble of heart, fervently pious without affectation, conscientious but not scrupulous, the man best suited to root out heresy and restore the Catholic faith. At St. Francis' death a Calvinist minister said: "If we honored any man as a saint, I know none more worthy than this man since the days of the apostles."

Although one of her community said of the Little Flower that after her death there would be nothing much worth writing about in the obituary notice, J. B. Morton of "Beachcomber" fame finds much worth saying about the saint of the little way.

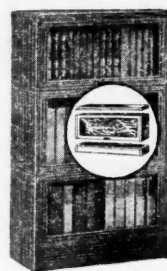
The contributors to this volume, including such writers as Sheila Kaye-Smith, the psychiatrist E. B. Strauss and Donald Attwater, have found much worth saying—in superior writing—about a number of saints of all periods.

But perhaps you feel a quiet prayer after your cider is the best way to banish acedia. If so, you'll want to read *Familiar Prayers*, their origin and history, by Fr. Herbert Thurston, S.J. (Newman, 200p. \$3.50). These essays appeared originally in the *Month*. After Fr. Thurston's death, one of the famed Bollandists, Fr. Paul Grosjean, took over the work of editing and revising them for publication.

Even so simple a prayer as the minor doxology—"Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end"—assumes new meaning when we see how those "ands" were inserted by the Church to counteract the Arians, who denied the divinity of Christ.

Eleven popular prayers, from the Sign of the Cross to the Hail Mary and the *Memorare*, here receive expert treatment at the hands of Fr. Thurston. The smoothness of the writing almost hides the rigors of research which bring out the sometimes unexpected history and signifi-

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cance of prayers which we use every day.

If you feel inclined toward affective meditation on the Trinity, you'll find very useful *Trinity Whom I Adore*, by Dom Vandeur, O.S.B., of the Abbey at Maredsous, Belgium (Pustet. 162 p. \$2.75). The Dominican Nuns of Corpus Christ, Menlo Park, Calif., have made a competent translation of this fourth edition of the work.

It is a series of meditations, almost in the form of colloquies, plus a commentary on the Trinitarian prayer of the Carmelite nun, Sister Elizabeth of the Trinity, who died in 1096 at the age of twenty-six.

She had an impressive awareness of the indwelling of the Trinity within her. "God in me and I in Him: that is my life. . . . O Jesus, may nothing ever distract me from you, may my life be a continual prayer": that was her spirit.

If we wish to radiate Christ, we must refresh ourselves at this source within us by constant awareness of the presence of God. These meditations are a good means to reawake that awareness and to increase our faith and growth in this all-important truth.

Nothing But Christ is the attractive title of a Benedictine approach to lay spirituality by Killian McDonnell, O.S.B. (Grail. 185p. \$2). Pius XI once said that this is no time for mediocre Christians. If we wish to be above-average Christians, if we wish to bring Christ to others, then we must possess Christ very vitally in our own lives. To the laity, who have an important role in christianizing the world, Fr. McDonnell addresses his adaptation of the rule of St. Benedict. He shows how the life of the laity can be integrated in Christ.

There are many fine passages in this book, especially the treatment of the reality of God and the positive nature of chastity. He shows quite clearly the sanity of sanctity.

To those who are surprised to find no chapter on Mary, the author states that his book is based on the rule of St. Benedict. The Rule dates from the fifth century, when devotion to Mary was by no means widespread in the West.

Despite its fine passages, the book as a whole is somewhat disappointing. The writing is a bit loose, the transitions from chapter to chapter sometimes too casual, and some of the quotations from the Rule do not appear to be vital to the exposition.

Keys to the Third Floor, by Fr. Philip E. Dion, C.M., dean of the graduate school of St. John's University (Wagner. 188p. \$3.25), will certainly remove the dry rot of acedia from your life. This excellent book

treats of the structure of a Christian and of the functioning of a Christian—a real Christian who is in love with Christ and the things Christ loved.

Some men want to feel good; their lives are ruled by sensuality. These men of the first floor face great obstacles with sadness. Others want to look good. Their lives are often times ruled by a sense of duty, but a cold sense of duty. They must have their rights respected. When they meet interference they respond with anger.

Men close to Christ have as their single aim to do God's will, to live by faith and love. Forgetting self, they love God. Obstacles cannot destroy their happiness, for they have a clear vision of the overwhelming love of God, by which they model their lives. These are the men of the third floor.

Fr. Dion explains the necessity of striving to live habitually on this level and the means to open the door to this floor, where alone we can find secure happiness.

He summarizes in cleverly written paragraphs the love of God, which should be essential to our lives, and the relation of all else in our lives to this supreme end. What does it mean

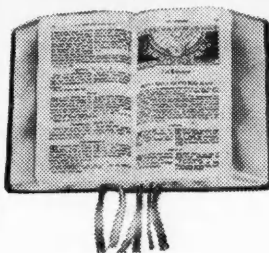
to love God? This is the question the book answers. Fr. Dion is very good in showing that even prayer and the sacraments are only means to the end of putting on the love of Christ.

The only unfortunate point about this book is its subtitle, "How to live religious life," and the illustrations, which are frequently drawn from community life. For the book could be of great value to the many laymen who wish to live on the floor of faith, hope and charity, to all those who strive habitually to live in the apartments of Christ.

If you're fully roused now, especially if you're a priest or religious, you will welcome *The Theology of the Spiritual Life*, by Joseph de Guibert, S.J., translated by Paul Barrett, O.F.M.Cap. (Sheed & Ward. 382p. \$4.50). This is an eminently sound book by the late professor of ascetical and mystical theology of the Gregorian University. There is nothing pink-and-blue about this penetrating analysis of sanctity. Devotion, common sense, theological acumen combine to make a superior treatment of the ascetical life.

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THE WORD

"The kingdom of heaven, He said, is like a grain of mustard seed. . . . The kingdom of heaven is like leaven. . . ." (Matt. 13:31 and 33; Gospel for 25th Sunday after Pentecost).

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of The Leaven calls our attention to the interior work of grace in regenerated souls."

Surely it would not be amiss to see a second and equally significant meaning in that brief story of the busy housewife who kneaded the ancient equivalent of yeast into the new bread-dough. This alternative interpretation of the parable involves a concept of the Church which has come strongly forward in Catholic theological thought during the last quarter-century.

The Church, described by St. Paul now as the bride of Christ and now as His mystical body, but always called by our Saviour Himself the kingdom

of heaven, may be conceived in two ways, or in a double light.

First, the Church may be truly considered as the immediate *source* of eternal salvation for mankind. In this view, the Church as a visible and functioning body is in possession (richly dowered as she is by her Founder) of salvation in the sense that she is the ordinary dispenser of sanctifying grace and therefore of the means to eternal life. The progressive graces that ultimately culminate in the everlasting vision of God are dispensed to believing and cooperative mankind by the consecrated officials of the Church, the bishops and priests.

There is nothing false about such a notion of the Catholic Church. Yet one perceives immediately that an inevitable emphasis is placed on the *passive* role of the laity in the plan of salvation. The hierarchy and the priesthood indicate, in God's name, what is to be believed and what is to be done or not done. The laity accept this direction with quiet docility. Such a picture of the Church is not untrue; it is only incomplete.

In the other view, the Church is not so much the *institution* of salvation as the *community* of salvation. It is undeniably significant that the specifying word used derives from the same Latin root and the same human idea as the word *communism*. According to this concept, God's adequate minister and instrument of eternal salvation for mankind is the entire Church, the whole mystical body, Holy Father, hierarchy, priests, nuns and laity *together*. Bishops and priests remain, indeed and in truth, the official (so to speak) agents of eternal salvation, being totally dedicated to and solemnly and sacramentally consecrated for that work. They are thus the professionals, as we would say, in the giant enterprise of the salvation of mankind.

But in this view of the Church the layman is considerably and very much more than the passive recipient of the salvific ministrations of his bishop and pastor. The layman in the Church has himself a critical and highly essential *active* part to play in bringing salvation to others like himself.

Such an energetic concept of the place of the Catholic laity in the Catholic Church may possibly be regarded as advanced and suspiciously modern. In fact, the idea has all the novelty of the First Epistle of St. Peter, where the first Pope termed the faithful a *royal priesthood*. The insistence of the present Holy Father on the lay apostolate has the most ancient sort of precedent.

The conclusion inevitably follows that the Catholic layman must ask himself, not whether he is keeping his



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own secure perch in the spreading branches of the giant tree that is the Church, but whether or not he is himself in any way acting as leaven or yeast on the flat, doughy pagan world around him.

VINCENT P. MCCORRY, S.J.

FILMS

THE LIVING DESERT. Those present-day Fabres—the cameramen from the Walt Disney organization whose expert and infinitely patient observation of nature, both animal and vegetable, in the out-of-the-way corners of the North American continent have resulted in the fascinating series of Technicolor three-reelers called *True-Life Adventures*—have brought back enough material from the Great American Desert to furnish a feature-length film.

The photography is extraordinary. Even allowing for the miracles of the telescopic lens and for a certain amount of trickery in the editing it seems incredible that so many aspects of the life and death drama of desert animal life should be so well captured. The film records the courtship ritual of tortoises, tarantulas and scorpions, shows a kangaroo rat successfully protecting her young from a rattlesnake. It chronicles the victory of the apparently weaker of various pairs of adversaries: a platoon of ants outmaneuvers a wasp; the wasp disposes of a tarantula; a beetle escapes the clutches of a toad; and a peccary puts a bobcat to ignominious rout.

In the concluding moments the picture shows a cloudburst, followed by a flashflood and, through stop motion photography, the spectacular unfolding of cactus blooms and other desert vegetation.

Though its camera work must take first place the sustained interest of the film for family audiences is also due to inspired editing, an apt musical score and a deft and amusing but not smart-alecky commentary.

(Disney)

THE JOE LOUIS STORY. I am not a prize-fight fan and I always expect the worst of biographical movies about sports figures which generally have been fictionalized and sentimentalized out of all semblance to reality. So the fact that I liked this film biography certainly cannot be laid to any emotional predisposition in its favor.

It is in fact impossible (for me at least) to explain its appeal adequately. Some of it lies in the charac-

ter of the man with whose career it deals. Louis' conduct and integrity have been a credit to his country, his race and his, generally speaking, not too creditable profession. In addition he demonstrated on occasion a surprising aptitude for saying the right thing at the right time with pungent simplicity. Another undoubted asset is the excellent use made of the newsreels of Louis' fights. Thanks to the casting in the title role of Coley Wallace (not only an ingratiating actor

but also very close to Louis in physical appearance) these can be integrated into the film without the substitution being unduly apparent. A third virtue is the straightforward script by Robert Sylvester which sticks almost beligerently to the facts of the case even when they do not fall into the conventional dramatic pattern or are not too complimentary to its hero.

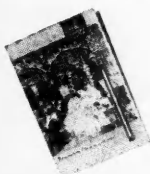
A final virtue, which should interest my next door neighbor Mr. Lewis, is that it provides a welcome



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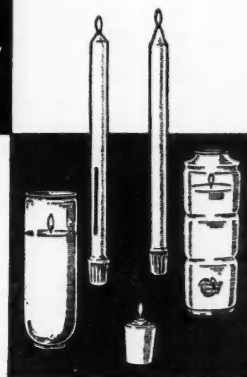
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opportunity for negro actors to func-
tion above and beyond the stereo-
typed roles to which movies usually
relegate them. It is an opportunity of
which the cast, especially Hilda Sims
and James Edwards, takes full ad-
vantage.

For a family audience however the
film is even more likeable and ab-
sorbing than these various merits
would suggest. Perhaps it is that a
valid screen representation of simple
human dignity is rare enough to be
almost irresistible when it does ap-
pear. (United Artists)

BOTANY BAY is an elaborate but
almost inconceivably dull Technicolor
account of the first voyage (1787) of
a convict ship transporting prisoners
to Australia. Starring Alan Ladd and
Patricia Medina as a pair of far from
typical convicts and James Mason
as a bargain basement Captain Bligh,
the picture succeeds in generating for
adults almost nothing in the way of
compassion, social significance, cred-
ibility or even plain ordinary excite-
ment. Given the particular subject
matter this is an almost impossible
accomplishment in reverse.

(Paramount)
MOIRA WALSH

THEATRE

TEAHOUSE OF THE AUGUST
MOON. If anybody asserts that the
remainder of the season will bring us
more important plays than the com-
edy Maurice Evans and associate pro-
ducer George Schaefer have presented
at the Martin Beck, this observer will
not dispute the point. It is not likely,
however, that a more wholesome and
thoroughly enjoyable play will appear
this season or for several years after.

Based on a novel of the same title
by Vern Sneider, John Patrick's com-
edy is a story of the American occupa-
tion of Okinawa. Captain Fisby is
detailed to deliver democracy to the
village of Tobiki, as per instructions
in Plan B, a document so carefully
thought out by big thinkers in Wash-
ington that not a single i was left un-
dotted or a solitary t uncrossed. Cap-
tain Fisby's mission, as spelled out in
Plan B, was to build a schoolhouse,
encourage native industry and do
whatever else was necessary to make
Tobiki a carbon copy of Cedar Jun-
ction, Miss., or Winesap, Iowa.

Somehow or other, Plan B did not
work too well in Tobiki. When Cap-
tain Fisby proposed building a new
schoolhouse, the first order of business

according to Plan B, the villagers were
lukewarm in their response, but were
enthusiastic in favoring the construc-
tion of a teahouse. Since one of the
meanings of democracy is bowing to
the will of the majority, Tobiki got a
teahouse. The substitution of the tea-
house for a school is only one of nu-
merous incidents in which democracy
becomes involved in the folk ways of
Tobiki, all of them humorous, some
of them hilarious.

Superficially, "Teahouse" is a pas-
tiche of "A Bell for Adano," "Peter
Pan" and "The King and I"—cousin
to all those plays in imagination, iden-
tical twin of none of them in concept.
It has an elfin lightness and volatile
humor that are original and distinc-
tive. Directed with a feathery touch
by Robert Lewis, in the pastel lights
and fragile settings designed by Peter
Larkin, the production has the dis-
arming enchantment of a faery tale
that never wanders too far from prac-
tical common sense.

David Wayne, as Captain Fisby's
interpreter and Mr. Fixit, and John
Forsythe, as the Captain, give mer-
curial performances that are a sheer de-
light; Mariko Niki, a Japanese actress,
handles her role as a geisha girl with
delicacy and tact, while Paul Ford, a
blustering colonel with good inten-
tions, and Larry Gates, an army psy-
chiatrist, are deliciously comical in
their moments of embarrassment or
enthusiasm. All supporting roles, in-
cluding Lady Astor, a stagewise goat,
are skilfully performed.

Messrs. Wayne and Forsythe are
starred in the production and Miss
Niki ought to be. Dai-Keong Lee, a
Blackfriars alumnus, composed the
background music and Noel Taylor,
responsible for the costumes, has
clothed the ensemble in the proper
rags and tatters.

THEOPHILUS LEWIS

PARADE

THE GREATEST SHOW ON
Earth—to wit, the globe-girdling activ-
ities of the human race—was mirrored
in the week's news. . . . Meeting the
eye everywhere in the vast, multi-ring
show were human beings playing their
roles in the gigantic spectacle. . . .
All sorts of dramas were evolved by
all sorts of individuals. . . . Drama
of the peaceful type was on view. . . .
In Lawton, Okla., a memory expert
advertised for his briefcase which he
had forgotten to take away with him
after he had finished a lecture on how
to remember. . . . Exhibited also was

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drama involving violence. . . . In Portsmouth, Eng., a man stole the bottle from a baby in a baby carriage, and ran off with it. . . . Paralleling drama on land was drama in the water. . . . In Nashville, Tenn., a citizen drove his truck off a dock into the Cumberland River. Fished out of the water, he told police: "I knew the river was there, but I just wasn't paying attention. The first time I thought about the river, I was in it." . . . As the Greatest Show on Earth introduced more and more performers, the colossal nature of the production became more and more obvious. . . . Judicial precedents fixing the husband's place in the home were observed. . . . In London, a wife won a divorce because her spouse insisted on doing the housework. . . . Yearning for adult status was noticed. . . . In Chattanooga, Tenn., a sixteen-year-old girl, arrested on a vagrancy charge, objected when a police sergeant ordered her sent to a detention home for juveniles. "I'm no juvenile," she protested, "I'm married." "Can't help it," replied the sergeant. "You're only sixteen. I can't lock you up in this jail." "But I've been married twice," retorted the girl, "and I've got a child three years old." Unbending, the sergeant sent her to the detention home.

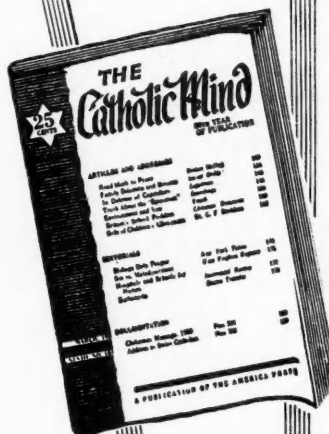
Colorful acts followed one another as the great show went on and on. . . . In New York, two bandits in top hats, white ties and tails, drove up to a brewery in a Cadillac driven by a liveried chauffeur. Entering the establishment, they locked the employees in refrigerators, robbed the place, drove off. . . . Family gatherings made news. . . . In Hamilton, Ohio, a fifteen-year-old boy was jailed for driving without a license. An hour after the youth's arrest, his aunt invaded police headquarters to inquire about her nephew. She was jailed for drunkenness. Twenty minutes later, the boy's mother arrived to inquire about the boy and the aunt. She became abusive and was locked up. A half-hour later, the boy's father arrived to inquire about the boy and the mother and the aunt. He was locked up for failing to register his auto.

The performers in the Greatest Show on Earth are only beginners in the show business, who are being tried out for parts in bigger, permanent shows. . . . Their trial is a very unusual one: they cannot fail to win a part in the greatest show of all unless they want to fail. . . . Those who do not want to fail will be given a permanent role in the Greatest Show in the Universe. . . . Those who want to fail will end up with a part in that other everlasting show. JOHN A. TOOMEY

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by Msgr. Ronald Knox

PROTESTANT CRITIQUE OF CATHOLICISM IN THE U. S.

by Msgr. Thomas J. McCarthy

WHAT IS THE WELFARE STATE?

by Henry Somerville, K.C.S.G.

DOCUMENTS:

LAND WITHOUT PEOPLE

Statement of the Australian Hierarchy

GOALS FOR WORLD AGRICULTURE

Address—Pope Pius XII

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—Letter

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CORRESPONDENCE

Sales tax

EDITOR: I was most impressed with the cogent and well-written article by Prof. Martin of the University of San Francisco dealing with sales taxes (10/31) as well as by the editorial comment on this matter.

Could reprints of this article be made available? These would be of invaluable assistance in the propagation of up-to-date and practical application of Catholic social and economic teaching.

ANTHONY T. BOUSCAREN
Winnetka, Ill.

(We are always happy to have reprints made of articles that appear in our pages. The costs run to between \$15 and \$35 to \$40 per thousand, depending on the length of the article and other factors. If others who wish Mr. Martin's article reprinted will write our Business Office we shall gladly reprint it for sale in smaller lots. Ed.)

Immigration

EDITOR: On behalf of the Chicago Chapter of the American Committee on Italian Migration may I pay tribute to the excellent treatment AMERICA has been giving to the problem of overpopulation in the world. Your articles on immigration have been factual and thoroughly grounded on Christian principles. Thoughtful Americans need to be enlightened on this complex issue. You are doing a splendid job, and I'm sure all groups engaged in promoting immigration are indebted to your excellent magazine.

REV. L. H. MATTEI
Chicago, Ill.

Opposition to UN

EDITOR: Fr. Robert A. Graham assumes in his Oct. 24 article, "The Catholic Press and the United Nations," that the majority of U. S. Catholic editors favor "internationalism." The evidence he gives shows just the opposite. He mentions only one, not too prominent, paper of his majority; whereas he mentions many prominent papers and leading columnists that are of the minority favoring "nationalism."

However, what cause is served by dividing Catholic editors into opposing camps, "internationalism" and "nationalism"? Are not both "isms" equally objectionable in Catholic thinking? The use of such terminology

seems a substitute for clear thought.

The subject under discussion is the United Nations. It is not the ideology of "nationalism" and "internationalism." If AMERICA likes the UN, let it say so positively and clearly on the merits of the UN. And if it wants to contradict other Catholic opinion that does not like the UN, let it use reason and facts; and not use terms that tend to stifle thought, or try to blast away the opposition with the "voice" of the Holy Father.

Opposition to the United Nations is not opposition to international organizations; just as objection to "big-time" college football is not objection to football as a sport.

(REV.) THOMAS SULLIVAN, C.S.V.
Aberdeen, S. D.

Hong Kong DP's

EDITOR: Congratulations on the very timely and interesting article, "Hong Kong: world's largest DP camp" (AM. 10/17). American Catholics can well be proud of the generous and intelligent aid that their priests and nuns are giving to the million-and-a-half refugees now crowded into the port of Hong Kong. The relief work being done there by Catholics was singled out for highest praise by General Van Fleet in his talk at the Double Ten dinner given in New York Oct. 9 to honor China's free republic.

Some of your generous readers may be interested in joining the Hong Kong Adopt-a-Family Program, which the National Council of Catholic Women is setting up to get help direct to some of these refugee families. As Fr. O'Hara has written: "These have made an heroic sacrifice of home, fortune, everything to escape the terror of communism."

Because the Adopt-a-Family Program can make use of the already existing offices and staff of War Relief Services-NCWC, it can provide in its \$5 food package 3 to 5 times more food than any conventional package program. Each package contains enough nutritious local items (rice, dried fish, cooking oil and soya beans) to keep one of these destitute families for two weeks to a month.

Any donation toward the Hong Kong Adopt-a-Family Program will be gratefully received and immediately forwarded to Hong Kong if it is sent to War Relief Services-NCWC, 350 Fifth Avenue, New York 1, N. Y.

GERTRUDE V. KENNY
Douglaston, N. Y.